THE

Sincere Convert:

DISCOVERING

The ſmall number of true

BELEEVERS,

And the great difficulty of Saving

CONVERSION.

Wherein is excellently and plainly opened theſe choice and Divine Principles;

Viz.

1. That there is a God, and this God is moſt glorious.
2. That God made man in a bleſſed eſtate.
3. Mans miſery by his Fall.
4. Chriſt the only Redeemer by price.
5. That few are ſaved, and that with difficulty.
6. That mans perdition is of himſelf.

Whereto is now added the *Saints Jewell*, ſhewing how to apply the Promiſes; And the *Souls Invitation* unto *Jeſus Chriſt*.

By THO. SHEPPARD, ſometimes of *Emanuel* Colledge in *Cambridge*.

Corrected and much amended by the Author.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it, Mat. 7. 14.

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To the Christian *READER.*

IN these evill and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes, I have taken away my peace from this people, loving kindnesse and mercies, *which had he pulled from us we had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happinesse lies wrapt up in* peace, loving kindnesse *and* mercy. *But God is, yet good unto* Israel (*Psal.* 73. 1.) *he commands deliverances for* Jacob, (Psal. 44. 4.) *he overrules all the powers of darknesse,* (Psal. 76. 10.) *and tells the sons of* Belial, (*men of corrupt mindes, and cursed practises*) *that* they shall proceed no further, *but* that their folly shall be manifest unto all (2 *Tim.* 3. 8, 9.) *He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith,* Come my people, enter into thy chambers, and shut thy doors about thee, hide thy self as it were for a little moment, till the indignation be over-past (*Isai.* 26, 10.) *If troubles threaten life, he saith,* When thou passest through the waters I will be with thee, and through the rivers they shall not over-flow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee; for I am the Lord thy God,

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&c. *Isai.* 43. 3. *When enemies are incensed, fear and sorrowes multiplyed, he saith,* Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousnesse. Behold all they that were incensed against thee, shall be ashamed, and condemned, they shall be as nothing, and they that strive with thee shall perish, *Isai.* 41. 10. 11. *Such words of comfort and life doth God speak unto his. And among other mercies he stirres up the spirits of his servants to write many precious truths and tractates, to further the everlasting good of his beloved ones. If the* bottomelesse pit be open, *and* smoak rise thence, *to darken the aire, and obscure the way of the Saints,* Rev. 5. 2. Heaven also is opened, Rev. 11. 19. *and there are lightnings and voices to inlighten their spirits, and direct their pathes. Had ever any age such lightnings as we have? Did ever any speak since Christ and his Apostles, as men now speak? We may truly and safely say of our Divines and writers,* The voice of God and not of man. *Such abundance of the Spirit hath God powred into some men, that it is not they, but the Spirit of the Father that speaks in them.*

What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall Tractates, full of Divine, necessary, and conscience-searching truths, yea precious soul-comforting, and soul-improving truths? such whereby Head, Heart, *and* Soul-cheating errours *are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation, exceeds us herein; and shall we that abound in truths, be penurious in praises?*

Consider, Reader, whether spirituall truths be not worthy

of thy choiceſt prayſes. Every Divine truth is one of Gods eternall thoughts, it's heaven-born, and bears the Image of the moſt high. Truth is the glory of the whole ſacred Trinity: Hence the Spirit *is called* Truth, 1 *John* 5. 6. Chriſt *is called* Truth, *John* 14. 6. *and* God *himſelf is ſaid to be* the God of Truth, *Deut.* 32. 4. *It is ſo delightfull to him, that* his eyes are ever upon the Truth, *Jer.* 5. 1. *and when the only wiſe God would have men make a purchaſe, he counſails them to* buy the Truth. *And is it not good counſell? Is it not a good purchaſe? Can you beſtow your pains, or lay out your money better? If you be dead in ſins and treſpaſſes,* Truth *is the ſeed of a new life, of a heavenly birth,* Jam. 1. 18. *If you be in any bondage,* Truth *can make* you free, John 8. 32. *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy thoughts and luſts, or any impurities, the* Truth *can ſanctifie you,* Joh. 17. 17. *If darkneſſe and faintneſſe poſſeſſe your ſouls,* Truth *is* lumen & pabulum animæ, *the light and life of the ſoul,* Pſal. 119. 105.

Let us then advance our thoughts of Truth, *and rate it above all ſublunary things, and buy it though it coſt us all: it is no* Simony, *it is not too dear, you cannot over-value* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelf eſtimates his word and truth,* Pſal. 138. 2. Thou haſt magnifi'd thy word above all thy name. *Whatſoever God is known by beſides his* Word, *is beneath his* Word. *Take the whole Creation, which is* Gods name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tels the Phariſees it is eaſier for heaven and earth to paſſe, then one tittle of the Law to faile. If the leaſt* Jod *or* Tittle *of the* Law, *be prized by God above all the world, let us take heed of undervaluing*

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the great and glorious Truths of the Gospel, *and settle it as a law upon our hearts, that we can never over-prize or yeeld sufficient praise for any truth.*

Men can praise God for the blessings of the field, the Seas, the womb, and of their shops; but where is the man that praises God for his blessing of blessings, for Truth, *for good* Bookes, *and heavenly* Treatises? *Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mans labour, and Gods truth; the tribute of thanks is due for both, that God inables men to so great labours, and that he conveyes such precious treasure through earthen vessels.* David *thought it his duty to praise God for* Truth, Psal. 143. 2. *and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in* Truth, *that he must break out into praises for it.*

Reader, *give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithful servants. Let me tell thee, this is a chief way to keep truth still amongst us. If* Truths *be not received* with the love of them, *and God honoured for them, presently* strong delusions *come, and* Truth *must suffer or flie. God hath made good that promise in* Jeremy, *he hath revealed unto us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is shaken and who can promise himself with* Hezekiah, *there shall be peace and truth* in my daies? *Peace may faile thee, but let not* Truth. *Every good Christian may and should say with the good King, there shall be* Truth *in my dayes, if not* Peace *and* Truth, *I will so far*

honour

honour Truth, *as to receive the* love of it. *I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is better suffering for truth, then with truth: yet if* Truth *must suffer, or can die, better it is to die with* Truth, *then outlive it.*

But that Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth, *for his word and good books that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not* tanti. *Wilt thou praise God for the sea, and be unthankfull for the rivers and springs? Wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and showres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his servants, and praise him for their labours.*

But they have errours in them.

Be it so, shall we refuse to praise God for the Flowers and the Corne, because there be some Weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy delight; Here is a Garden without Weeds, a Corne-Field without Cockle or Darnell, Thorn or Thistle. Art thou a Sincere Convert? *Here are truths sutable, solid, and wholesome, thou mayst feed and feast without fear.*

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome not necessity (for it is Truths *prerogative to travell without a passport,) I say, because custome causeth* Truth

to crave and carry Epistles commendatory: know that the work is weighty, quick, and spirituall, and if thine eye be single in perusing it, thou shalt find many precious soul-searching, soul-quickning, and soul-enriching truths in it: yea, be so warned and awakened as that thou canst not but blesse God for the man and matter, unlesse thou be possest with a dumb Devill.

To conclude; Christian Reader, take heed of unthankfulnesse; spirituall mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to the birth of it; It's a preventing mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there be no praise, there is no fire. If thy* head *be like a Winters Sun, full of light, and heart like a Winters earth, without fruit, fear least thy* light *end in utter* darknesse, *and the* Tree of knowledge *deprive thee of the* Tree of life. *The Lord grant thou may'st find such benefit by this word, as that thy heart may be ravished with* Truth, *and raised to praise God to purpose, and made to pray,* Lord still send forth thy light and truth, that they may lead us: *So prayes,*

Thine in Christ,

W. Greenhill.

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Another Booke published by Mr. *Thomas Sebepheard* called *The Seend Beleever.*

An Introduction to the WORK.

THE knowledge of Divinity is neceſſary for all ſorts of men, both to ſettle and eſtabliſh the good, and to convert and fetch in the bad. Gods Principles pul down Satans falſe Principles ſet up in mens head; loved and beleeved with mens hearts, and defended by their tongues; whilſt ſtrong holds remain unſhaken, the Lord Jeſus is kept off from conquering of the ſoul.

Now ſpirituall truths are either ſuch as tend to enlarge the underſtanding, or ſuch as may work chiefly upon the affections. I paſs by (in this knowing Age) the firſt of theſe, and (being among a people whoſe hearts are hard enough) I begin with the latter ſort: For the *underſtanding* although it may literally, yet it never ſavingly entertains any truth, untill the *affections* be therewith ſmitten and wrought upon.

The principal heads inſiſted upon.

I ſhall therefore here proſecute the unfolding of theſe Divine Principles.

1. Firſt, that there is one moſt glorious God. Second-

2. Secondly, that this God made all Mankind at firſt in *Adam* in a moſt glorious eſtate.

3. Thirdly, that all Mankinde is *now* fallen from that eſtate, into a bottomeleſſe gulf of ſin and miſery.

4. Fourthly, that the Lord Jeſus Chriſt is the only means of redemption out of this eſtate.

5. Fifthly, that thoſe that are ſaved out of this woſull eſtate by Chriſt, are *very few*, and that theſe few are ſaved with much difficulty.

6. Sixthly, that the greateſt cauſe why ſo many dye, and periſh in this eſtate, is from *themſelves:* either

1. By reaſon of their *bloudy ignorance*, they know not their miſery: or
2. By reaſon of their *carnall ſecurity*, they feel not, they groan not under their ſin and miſery.
3. By reaſon of their *carnal confidence*, they ſeek to help themſelves out of their miſery by their own duties, when they ſee or feel it: or
4. By reaſon of their *Falſe Faith*, whereby they catch hold upon, and truſt unto the merits of Chriſt too ſoon, when they ſee and feel they cannot help themſelves.

THE

THE SINCERE CONVERT.

Discovering the small number of true BELEEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee shew me thy glory.

THis is the first Divine Truth, and there are these two parts considerable in it.

1. That there is a *God.*
2. That this God is *most glorious.*

The first Principle.

I will begin with the first part, and prove (omitting many Philosophicall Arguments) that there is a God, *a true God:* for every Nation almost in the world, untill Christs coming, had a severall God. Some wor-

There is a God.

ſhipped the *Sunne*, ſome the *Moon*, called by *Ezekiel*, *The Queen of heaven*, which ſome made Cakes unto: Some *the whole Heavens*, ſome worſhipped the *fire*, ſome the *brute beaſts*, ſome *Baal*, and ſome *Moloch*. The *Romans* (ſaith *Varro*) had 6000. gods: who impriſoning the light of nature, *were given up to ſinnes againſt nature*, either to worſhip *Idols* of mans invention, as the ignorant: or *GOD and Angels* in thoſe Idols, as the learned did: but theſe are all falſe Gods.

Plin lib. 1. Nat. Hiſt.

Rom. 1.

God the Being of Beings.

I am now to prove that *there is one true God*, the Being of Beings, or the firſt Being. Although the proving of this point ſeems needleſſe, becauſe every man runs with the cry, and ſaith *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are beſt able to know mens hearts, becauſe they *onely* ſtudy their hearts, feel this temptation, *Is there a God?* bitterly aſſaulting them ſometimes. The Devill will ſometimes undermine, and ſeek to blow up the ſtrongeſt walls and bulwarks.

Sin blows out the light of Nature.

The light of Nature indeed ſhews, that there *is* a God; but how many are there, that by foul ſins againſt their conſcience, blow out and extinguiſh almoſt all the light of Nature? And hence though they dare not conclude, becauſe they have ſome light, though dimme; yet if they ſaw their heart, they might ſee it ſecretly ſuſpect and queſti-

on,

on, *whether there be a God*: but grant that none queſtions this truth, yet we that are builders, muſt not fall to a work without our maine props, and pillars: It may appear therefore that there is a God, from theſe grounds.

There is a God.

First, *From the works of God, Rom.* 1. 20. When we ſee a ſtately houſe, although we ſee not the man that built it, although alſo we know not the time when it was built, yet will we conclude thus, Surely ſome wiſe Artificer hath been working here: can we, when we behold the ſtately theater of Heaven and Earth, conclude other, but that the finger, armes, and wiſdome of God hath been here, although we ſee not him that is inviſible, and although we know not the time when he began to build? Every creature in Heaven and Earth is a loud preacher of this truth: Who ſet thoſe candles, thoſe torches of heaven on the table? Who hung out thoſe Lanthorns in heaven to enlighten a dark world? Who can make the ſtatue of a man, but one wiſer then the ſtone out of which it is hewne? Could any frame a man, but one wiſer and greater than man? Who taught the Birds to build their neſts, and the Bees to ſet up and order their commonwealth? Who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people and kingdomes? What power of

The firſt ground to prove a God.

There is a God.

man, or Angels can make the least pile of grasse, or put life into the least flie, if once dead? There is therefore a power above all created power, which is *God*.

The 2. ground to prove a God.

Secondly, *From the word of God*; There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man*. Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tels thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God, that searcheth the heart.

It is the word of God that quickens the dead.

Again, that word which quickneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sins to load them, to mourn, those that never could pray, to breath out unutterable groans and sighes for their sins.

The third ground to prove a God.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and

and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives, and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No, it is to be hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their brains grown crazie? They were indeed once fools, and I can prove them all to be *Solomons* fools: but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish fear of hell, which works this alteration? Nothing lesse; they abhorre to live like slaves in *Bridewell*, to do all for fear of the whip.

There is a God.

Joh. 3. 3.

Fourthly, *From Gods Register, or Notary, which is in every man; I mean, the Conscience of man;* which telleth them there is a God: and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, then they are near Gods Tribunall, when they ac-

The 4 ground to prove a God.

There is a God.

knowledge him clearly. The fearfull terrors of conſcience prove this, which like a Bailiffe arreſts men for their debts; *Ergo*, there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men, *Ergo*, there is ſome ſtrange Judge that gave it that command. Whence ariſe theſe dreadfull terrors in men? Of *themſelves*? No ſurely, all deſire to be in peace, and ſo to live and ſleep in a whole skinne. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: theſe terrors of conſcience ſurpriſe the ſoul ſuddenly at a Sermon, ſuddenly after the Commiſſion of ſome ſecret foul ſinne. Again, melancholy ſadneſſe may be cured by Phyſick; but many Phyſitians have given ſuch men over to other Phyſitians. Melancholy ſadneſs may be born, *but a wounded ſpirit who can bear*? Thus you ſee that *there is a God.*

Object. *Object. Who ever ſaw God,* that every one is thus bold to affirm that there is a God?

Anſ. *Anſw.* Indeed his face never was ſeen by mortall man, but his backparts have been ſeen, are ſeen, and may be ſeen by all the world, as hath been proved.

Object. *Object.* All things are brought to paſſe by ſecond cauſes.

Anſ. 1. *Anſw.* 1. What though? Is there no Maſter in the Houſe, becauſe the Servants do all the work? This great God maintains ſtate by doing all by the creatures ſubjecti-

on;

on; yet sometimes we may cry out in beholding some speciall pieces of his administration, Here is the finger of God. There is a God.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his work. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisedome in fitting all this for his own glory, and for the good of his people. *Ans.* 2.

Object. But if there be a God, why hears he not his peoples Prayers? why doth he forget them when they have most need of him? *Object.*

I answer; *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that speed well return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many *Answ.*

There is a God.

Use. 1.

A discovery of Atheisme.

times before he gives, but payeth them well for their waiting.

This is a use of *reproof to all Athéists*, either in *opinion* or *practise*.

First, in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men! nay beasts, nay Devils, nay worse than Devils, for they *believe and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge, without hearts, as scholars sometimes of weak brains, being guided only by their books, seeing how things come by second causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Polititians are like children, alwayes standing on their heads, and shaking their heels against heaven; these think religion to be but a piece of policy, to keep people in awe: profane Persons desiring to goe on in sinne, without any rub or check for sinne, blow out all the light of nature, wishing there were no God to punish, and therefore willing to suspect and scruple that not to be which indeed is. Those also that have sinned secretly, though not openly against nature, or the light of conscience: God smites men for incest, Sodomy, self-pollution, with dismall blindnesse. Those also that are notorious worldlings, that look no higher than their barns, no further

further than their shops: the world is a pearl in their eye; they cannot see a God.

There is a God.

Lastly, I suspect those men that never found out this thief, this sin, that was bred and born with them, nor saw it in their own hearts, but there it lies still in some dark corner of their souls, to cut their throats: these kind of men sometimes suspect there is no God. O! this is a grievous sinne; for if no God no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible lier, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *There is no God.*

If no God, no heaven nor hell.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God, men that set up other Gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs*, and *bellies* to be their gods: men that make bold to do that against this true God, which Idolaters dare not doe against their Idoll gods, and that is, continually to wrong this God; Men that seek

A second reproof to Atheists.

There is a God.

Use 2.

seek not for all thy want by prayer, nor return all back again to God by praise.

A second use is, *for Exhortation.* O labour to see and behold this God. Is there a God, and wilt thou not give him a good look? O passe by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens say, Where is that great Builder that made this? When thou hearest of mutations of Kingdomes, say, Where is the Lord of Hosts, the great Captain of these Armies? When thou tastest sweetnesse in the creature, or in Gods Ordinances, say, Where is sweetnesse it self, beauty it self? Where is the sea of these drops, the Sun of these beams? Oh! that men saw this God; it's heaven to behold him: thou art then in a corner of Hell, that canst not, dost not see him, and yet what is lesse known than God? Me thinks, when men heare there is a God about them, they should lie groveling in the dust, because of his glory: If men did see him, they would speak of him; Who speaks of God? Nay, men cannot speak to God; but as beggers have learned to cant, so many a man to pray. Oh men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and God frowns, (which makes the Devils to quake) yet mens hearts shake not, because they see him not.

Use

Vse 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? down with all thy Idoll gods and set up this God. If there be any creature that ever did thee any good, that God set not a work for thy good, love that, thin on that as thy *God*. If there be any thing that can give thee any succour on thy deathbead, or when thou art departed from this world, take that to be thy *God*. Thou mightst have been born in *India* and never have heard the true God, but worshipped the Devill for thy God: O therefore make choice of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by the strongest oathes and bonds in Covenant to be his, and he will enter into covenant with thee, and so be thine, *Jer.* 50. 3,4,5.

There is a God.

Vse. 3. Make choyce of God for thy God.

The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadowes, but shadowes for somewhat. *Prov.* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee. Thus

Vse 4.

There is a glorious God.

Thus much of the first part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and that in four things he is glorious.

1. In his *Essence*.
2. In his *Attributes*.
3. In his *Persons*.
4. In his *Works*.

1. Gods Essence.

1. He is Glorious in his *Essence*. Now what this Glory is, no man or Angell hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisdome of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended what it is, yet it may be apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. Gods Attributes

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himself known unto us. Which Attributes are not qualities in God, but natures. Gods *wisdome* is God himself, and Gods *Power* is God himself, *&c.* Neither are they divers things in God, but they are divers only in regard of our understanding,

and

and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable, is the mercy of God.

There is a glorious God.

Now the Attributes of God, omitting curious divisions, are these:

An explanation of Gods attributes.

1. He is *a Spirit*, or a spirituall God, *John* 4. 24. therefore abhorres all worship, and all duties performed without the influence of the Spirit; as to confesse thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to hear the Word that thou mayest only know more, and not that thou mayest be affected more; oh these carkasses of holy duties are most odious sacrifices before God.

1. A spirituall God.

2. He is *a living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that so thou mayest live.

2. A living God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6. 18. Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

3. An infinite God.

4. He is an *Eternall God*, without beginning

4. An eternall God.

There is a glorious God.

ning or end of being, *Psal.* 86. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. An All-sufficient God.

5. He is an *All-sufficient God, Gen.* 17. 1. What lack you therefore, you that would fain have this God, and the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the losse of all? Here's infinite, eternall present sweetnesse, goodnesse, grace, glory and mercy to be found in this God. Why post you from mountain to hill, why spend you your money, your *thoughts*, *time*, *endeavours*, on things that satisfie not? Here is thy resting place. Thy cloathes may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distresses of conscience, and anguish of heart come upon thee, this God is joy in sadnesse, light in darknesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Crystall fountain, thou shalt drink down all the refined sweetnesse of all creatures

God is joy in sadnesse.

tures in heaven and earth for ever and ever. All the world is now seeking and tyring out themselves for rest, here only it can be found.

There is a glorious God.

6. He is an *omnipotent God*, whereby he can do what ever he will: yeeld therefore, and stand not out in the sinfull or subtle close maintenance of any one sin against this God so powerfull, who can crush thee at his pleasure.

6. An omnipotent God.

7. He is an *all-seeing God*: Hee knowes what possibly can be or may be known: approve thy self therefore to this God onely in all thy wayes. It's no matter what men say, censure or think of thee, It's no matter what thy fellow actours on this stage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spie, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read aloud in the ears of all the world. Fear to sin therefore in secret, unlesse thou canst find out some dark hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy duties, mourn for thy secret hypocrisie, whoredome, profanenesse, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seen thee, hath not damned thee.

7. An All-seeing God.

8. He is *a true God*; whereby he means to

8. A true God.

There is a glorious God.

to doe as he saith. Let every childe of God therefore know to his comfort, that whatever he hath under a *promise*, shall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatsoever arrowes are in the bow-string, will one day flie and hit, and strike deep, and the longer the Lord is a drawing, the deeper wound will Gods arrow (that is, Gods *threatning*) make.

9. An holy God.

9. He is *an holy God*: Be not ashamed therefore of holinesse, which if it ascend above the common strain of honesty, the blind and mad world accounts it madnesse. *If the righteous*, that is, those that be most holy, *be scarcely saved, where shall the ungodly and the sinner appear?* 1 Pet. 4. 18. Where? Not before Saints nor Angels, for holinesse is their trade; Not before the face of the Man Christ Jesus, for holinesse was his *meat and drink*; Not before the face of a blessed God, for holinesse is his Nature; Not in heaven, for no unclean thing crawles there, they shall never see God, Christ, Saints, Angels, or Heaven, to their comfort, that are not holy: wear therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. A just and merciful God.

10. He is a *just and merciful God*, just in himself, and so will punish all sinne: mercifull in the face of Christ, and so will punish no sinne, having already born our punishments

nishments for them. A just God against a hard-hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy, and no Justice, nor all Justice, and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his Justice pursues thee. When a childe of God is humbled indeed, commonly hee makes God a hard-hearted cruell God, loath to help; and saith, Can such a sinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howsoever he speaks heavie words, yet he is a mercifull God, and) will not doe as he saith, and he finds it no difficult work to beleeve the greatest sinne may be pardoned: conceive therfore of him as you have heard.

There is a glorious God.

Thirdly, *God* is glorious in his *Persons*, which are three, *Father* begeting, *Son* begotten, and the *holy Ghost* the third person proceeding. Here the *Father* is called *the Father of glory*, *Eph.* 1. Christ is called *the Lord of glory*, 1 *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1 *Pet.* 4. the Father is glorious in his great work of *Election*; the Son is glorious in his great work of *redemption*; the holy Ghost is glorious in his work of *application*; the Father is glorious in chusing the house, the Son is glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poor lost sinner.

3. God is glorious in his persons.

4. He is glorious in his *works*, in his

There is a glorious God.

4. God is glorious in his works.

works of *Creation*, and in his works of *Providence* and *government*: wonder therefore that he should so vouchsafe to look upon such worms, such dunghils, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us: O fear this God when you come before him. People come before God in prayer, as before their fellowes, or as before an Idoll. People tremble not at his voice in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principall head, *that there is one most glorious God.* Now we are to proceed to the second.

The end of the first Principle.

CHAP. II.

The 2. Principle.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

FOr the opening of which assertion I have chosen this Text, *Eccles.* 7. 29. *God made man righteous*; which clearly demonstrates,

Doct. 1. That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There is a marvellous glory in all creatures, (the servants

servants and houshold-stuffe of man) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come let us make man in our own Image*; as though all the wisdome of the Trinity should be seen in the creation of man.

Man made in a blessed estate.

The creatures, mans Servants.

Wherein did the glory and blessednesse of man appear?

Object.

In the impression of Gods Image upon him, *Gen.* 1. 26. Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince?

Ans.

What was the Image of God?

Object:

The Schoolemen and Fathers have many curious (yet some necessary) though difficult questions about this. I will omit all theirs, and tell you only what is the Apostles judgement, *Col.* 3. 20. out of which this generall description of Gods Image may be thus gathered; "It is mans perfection of "holinesse resembling Gods admirable ho-"linesse, whereby only man pleaseth God.

Answ.

Eph 4. 4. 23. The Image of God in man.

For, all other inferiour creatures, did carry the marks and footsteps of Gods *Power*, *Wisdome*, *Goodnesse*, whereby all these attributes were seen. One of the most perfect Attributes, his *Holinesse*, he would have men only appear *in*, and be made manifest by *man*, his best inferiour creature, as a Kings wisdome and bounty appears in

Man made in a blessed estate.

managing the affairs of all his Kingdome; but his Royall, Princely, and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this Image of God appeared in these four particulars.

1. In mans understanding.

1. In mans *Understanding*: this was like unto Gods. Now *Gods Image* here chiefly consisted in this particular, *viz.* As God saw himself, and beheld his own infinite endlesse glory and excellency; so man was privy to Gods excellency, and saw God most gloriously; as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man; God loving man, could do no lesse then reveal himself to man.

2 In mans affections.

2. In his affections: the Image of God chiefly appeared in two things:

First, as God seeing himself, loved himself: so *Adam* seeing God, loved this God more than the World, more than himself. As Iron put into the fire, seems to be nothing but fire: so *Adam* being beloved of God, was turned into a lump of love, to love God again.

Prov. 8.

Secondly, as God delighted in himself: so did *Adam* delight in God, tooke sweet repose in the bosome of God. Me thinks I see *Adam* rapt up in continuall extasies in having this God.

3. In mans will.

3. In his will: the Image of God chiefly appeared in two things:

First,

First, as God only willed himself, as his last end: so did *Adam* will God, as his last end, not as man doth now. Man made in a blessed estate.

Secondly, as God willed nothing but good, so did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In *his life* Gods Image did appear thus: that even as God, if he had assumed mans nature, would have lived outwardly: so did *Adam*: for God would have lived according to his own will, law, and rule: so did *Adam*, *Adams* body was the Lanthorne through which Holinesse like a lamp burning in his heart, shined; this was Gods Image, by means of which (as it is said in the description) he pleas'd God: similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures, no evill (continuing in that estate) could hurt him; here was no sorrow, no sickness, no tears, no feares, no death, no hell, nor ever should have been, if there he had stood. 4 In mans life.

Object. How was this estate ours?

Answ. As Christs righteousnesse is a *Beleevers* by imputation, though he never performed it himself: so *Adams* righteousnesse and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and

Man made in a bleſſed eſtate.

to convey it to us. Hence he proving Bankrupt, we loſt it. But we had it in his hands, as an *Orphan* may have a great eſtate left him, though he never receive one penny of it from him that was his *Guardian*, that ſhould have kept it for him, and conveyed it to him.

Uſe 1. The nature of ſin.

Here ſee the horrible nature of ſin, that plucks man down by the ears from his throne, from his perfection, though never ſo great. *Adam* might have pleaded for himſelf, and have ſaid: Although I have ſinned, yet it is but one and the firſt fault. Lord, behold I am thy firſt born: Oh pity my poor poſterity, who are for ever undone, if thou forgiveſt not. Yet ſee, one ſin weighs him down, and all his poſterity (as we ſhall hear) into eternall ruine.

Uſe 2. God may curſe a man if he keep not the law.

Hence learn, how juſtly God may require perfect obedience to all the law of every man, and curſe him if he cannot perform it; becauſe man was at firſt made in ſuch a glorious eſtate, wherein he had power given him to *pleaſe God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in priſon, in hell muſt he lye for ever, if he cannot pay Juſtice every farthing, becauſe God truſted him with a ſtock, which if he had well improved, he might have paid all.

Uſe. 3. Man hath cauſe to lament.

See what cauſe every man hath to lament his

his miserable estate he is now fallen into. For beggers children to live Vagrants and poor, is not so lamentable as for a great Princes children to become such; one never in favour with the Prince, grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runnagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the damneds sorrows; Oh the hopes, the means, the mercies that once I had! Can these, do these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall high favours* now gone, which once they had? It is said, that those that saw the glory of the first Temple wept, when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

Man made in a blessed estate.

Man before his fall was a Prince and Lord over the world.

This speaks comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Christ, art perfectly righteous in him much more, in as much as the righteousnesse of the second *Adam* exceeds the first; so art thou more

Use 4. Comfort to Gods people.

Man made more able to fall then before.

happy, more holy in the second *Adam*, than ever the first in himselfe was; he might lose all his righteousnesse, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou maiest, else not.

Use 5. This likewise reproveth three sorts of people.

A three-fold reprehension.

1. Such as are ashamed of holinesse. Lord, what times are we fallen into now! The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and precisenesse, pride, hypocrisie, and that whatsoever shewes men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to passe, that many a man, who is almost perswaded to be *a new man*, and to turn over a new leaf, dares not, will not, for shame of the world, enter upon religious courses. What will they think of me then? (saith he) men are ashamed to refuse to drinke healths, and hence maintain them lawfull! Our gallants are ashamed to stay a mile behind the fashion: hence they will defend open and naked breasts, and strange apparell as things comely. O time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform them-

Men for shame of the world, are afraid to enter upon religious courses.

themselves to all *companies*; if they hear others swear, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast pearls before swine; but the bottome of the businesse is, they are ashamed to be holy. Oh fearfull! Is it a shame to be like God? O sinfull wretches! It's a credit to be any thing but religious, and with *many*, religion is a shame. I wonder with what face thou darest pray, or with what look thou wilt behold the Lord of glory, at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then? Doest thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery?

Man made in a blessed estate.

2. It reproves them that hate holinesse, which is more then to be ashamed of it.

3. It reproves them that content themselves with a certain measure of holiness. Perfect holinesse was *Adams* Image whereby *he pleased God*, and shall a little holiness content thee?

Men that content themselves with a certain measure of holinesse and go no further.

Now there are these three sorts of them.

1. The *Formalist*, who contents himself with some holinesse, as much as will credit him.

The form and name of Religion is *honos*, honour sometimes; but the power and practice of it is *onus*, a burden; hence men take

Many made in a blessed estate.

take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honours sake have this *form*. Now this form is according to the mould wherein he is cast: If his acquaintance be but civill, he will be like them; if they be more exact, as *to pray, read, conferre*, he will not stay one inch behinde them. If to be better than his companions, to bear the bell before them will credit him, he will be so whatever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompensed with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good Books, and drop forth two or three good sentences; what will they think of him then? they cover themselves over with these Figleaves of common honesty, to cover their nakednesse; they bait all their courses over with *honesty*, that they may catch, for they fish only

Formall men conform to the company they keep.

only for credit. One may trap these people thus: Follow them in their private houses, there is *worldlinesse*, *passion*, *loosnesse*; and to their private chambers, there they ordinarily neglect or snuffle over duties to their private vain thoughts. In this Tyring-house you shall then see these *stage-players*, their shop-windowes are shut, here no honesty is to be seen scarse, because their gain, their respect comes not in at this door where none beholds them; let either Minister, or any faithfull friend search, trie, discover, accuse and condemne these men as rotten (though guilded) posts, as unsound hollow hearted wretches, their hearts will swell like toads, and hisse like snakes, and bark like dogs against them that thus censure them, because they rob them of their god they served, their gain is gone.

Man made in a blessed estate.

The Formalists shuffling in Gods duties.

2. *The guilty self-condemned sinner*, that goes further then the Formalist and contents himself with so much holinesse as will quiet him, and hence all the heathen have had some religion, because they had some conscience to trouble them. This man, if he hath lived in foul sinnes, and begins to be wrackt and troubled for them, he will then confesse and forsake those roaring sinnes; but how? As a Dog doth his meat, not because he hates his carrion, but because he fears the cudgell; he performs holy duties, not because he will use them, but

Rom. 12.

Many men leave their sinnes for fear of the p unishment, not because they hate their sins.

Man made in a blessed estate.

but because he must use them, there is no quiet else. If *Conscience* be still, he omits duties: if *Conscience* cry and stir, he falls to duties, and so hath his good mood, as *Conscience* hath his fits. They boast and crow over hypocrites, because the holinesse they have is not a bare shew; No, but it is to stop thy *Conscience*, and only to quiet the clamors of that. Thou dost bribe, and so quiet (the Bailiffe) thy *Conscience*, by thy *praying*, *hearing*, and *sorrowing*, but *GOD* thy Judge hath heavie things to lay to thy charge, before whom thou shalt shortly with dread appear.

III. Ezek. 33. 10.

Many men labour for just so much holinesse as will save them.

3. *The pining and devout hypocrite*, that being pursued with the fear of hell, goes further, and labours for just so much holinesse as will save him only and carry him to heaven at last. Hence the young man in the *Gospell* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should do to inherit eternall life*. These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shall be saved, and hence they will take him to be their Copie and Sampler, and labour to doe as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively, *What is the least measure of grace*, and *the least grain of faith*, and the best

best Sermons are not such as humble them most, but such as flatter them, best; wherein they may hear how well good desires are accepted of by God, which if they hear to be of that virtue to save them, *God* shal be served *only* with good desires, and the Devill *in their actions* all their life time.

Man made in a blessed estate.

Many men would have holinesse not to honour Christ, but to bear their charges to heaven.

Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after just so much, as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a childe of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence hee mourns daily, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soul; and hence he mourns for his sinnes, because they may damn him. Remember that place therefore, 1 *Cor.* 15. *ult.*

Anſ. 6. Gods Image must be renewed.

Lastly, labour to get this Image of *GOD* renewed again. Honest men will labour to pay their debts: this is *Gods debt*. How doe men labour to be in the fashion? better to be out of the world than out of the fashion. To be like God is heavens fashion, angels fashion, and it will be in fashion one day, when the *Lord Jesus* shal appear: then if thou hast the superscription, and Image of the devil, & not the Image of God upon thee, God and Christ

To be like God is the fashion of Heaven, and Angels.

Man made in a blessed estate.

How to gain the Image of God.

I. Christ will never own thee at that day. Labour therefore to have *Gods Image* restored again, and Satans washt out, seek not, as many do, to purchase such and such a grace first: But,

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First *put off the old man*, and then *put on the new*, *Eph.* 4.

II. 2. Labour for a melting tender heart for the least sinne. Gold is then only fit to receive the impression when it is tender and is melted; when thine heart is heated therfore at a Sermon, cry out, Lord now strike, now Imprint thine Image upon me.

Rom. 6.7.

III. 3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory* transformeth men into his Image, 2 *Cor.* 3. 17, 18. As the glasse set full against the Sun, receives not only the beams, as all other darke bodies do, but the Image of the Sunne: So the understanding with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adayes look only to the best mens lives, and see how they walk, and rest here, O look higher to this blessed face of God in Christ, as thine own. As the application

of

of the seal to the wax, imprints the Image: so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soul. I come now to the third principall Head in order, which I shall insist upon, out of *Rom.* 3. 23. *All have sinned and are deprived of the glory of God.*

Man made in a blessed estate.

CHAP. III.

That all mankinde is fallen by sin from that glorious estate he was made in, into a most wofull and miserable condition.

The third Principle. Mans misery by his fall.

THe Devill abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen.* 3. 1, 2, 3, *&c.*

Now mans misery appears in these two things.

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

1. His misery in regard of sin appears in these particulars.

Mans misery in regard of sinne.

1. Every man living is born guilty of *Adams* sinne. Now the justice and equity of *God*, in laying this sinne to every mans charge, though none of *Adams* posterity personally committed it, appears thus:

1.

First, if *Adam* standing, all mankind had stood; then it is equall, that he *falling*, all his posterity should fall. All our estates were

Mans misery by his fall.

2.

Men were all in *Adam* as a whole countrey is in a Parliament,

were ventured in this ship: therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

But secondly, we are all in *Adam* as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who being goodnesse it self, bears more good will to man, than he can or could bear to himself; and being Wisdome it self, made the wisest choice, and took the wisest course for the good of man: For this made most for mens safety and quiet; for if he had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

And again, this was the sure way to have all mens states preserved; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchfull, that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the head of mankinde, and all mankinde naturally are members of that head: and if the head invent and plot treason, and the head practise treason against

Adam the head of mankind.

against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root and cistern of all mankinde; now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not; God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels, *Rom.* 2. 4.

Mans misery by his fall.

Oh that men would consider this sinne, and that the consideration of it could humble Peoples hearts! If any mourne for sinne, it is for the most part for other foul actuall sinnes, few for this sinne that first made the breach, and began the controversie betwixt God and Man. Next unto the sinne against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that cryeth lowdest in Gods ears for vengeance, day and night, against a world of men. For now mens sinnes are against God in their base and low estates; but this sinne was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghill, is not so great as of a favourite in Court. little sinnes against light, are made horrible: no sinne by any man committed, was ever against so much light as *Adam* had. This sinne was the first that ever dis-

Use. The horrible nature of the first sin.

Mans misery by his fall.

The sin of *Adam* defaced all the Image of God.

pleased *God*. Drunkennesse deprives God of the glory of *Sobriety*, whoring, of *Chastity*; but this sinne darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sinne that ever did thee a mischief. This sinne like a great Captain, hath gathered together all those troops and swarmes of sinnes that now take hold upon thee. Thank this sinne for an hard heart thou so much complainest of; thank this sinne for that hellish darknesse, that overspreads thee. This hath raised Satan, Death, Judgement, Hell, and Heaven against thee.

The hainousnesse of *Adams* sin.

O consider those fearfull sins that are packt up in this one evill.

1. Apostasie.

1. Fearfull *Apostasie* from God like a Devill.

2. Rebellion.

2. Horrible *Rebellion* against God in joyning sides with the Devill, and taking Gods greatest enemies part against God.

3. Unbelief.

3. Wofull *Vnbelief*, in suspecting Gods threats to be true.

4. Blasphemy.

4. Fearfull *Blasphemy* in conceiving the Devill (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatning.

5. Pride.

5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a stair to rise higher, and to be like God himself.

6. Fear-

6. Fearfull *contempt of God*, making bold to ruſh upon the ſword of the threatning ſecretly, not fearing the plague denounced.

7. Horrible *Vnthankefulneſſe*, when *God* had given him all but one tree, and yet he muſt be fingering that too.

8. Horrible *Theft*, in taking that which was none of his own.

9. Horrible *Idolatry*, in doting upon, and loving the creature more than God the Creator who is bleſſed for ever.

Mans miſery by his fall.

6. Contempt of God.
7. Vnthankfulneſſe.
8. Theft.
9. Idolatry

You therefore that now ſay, no man can ſay, black is your eye, you have lived civilly all your dayes, look upon this one grievous ſin, take a full view of it, which thou haſt never ſhed one tear for as yet, and ſee thy miſery by it, and wonder at Gods patience, he hath ſpared thee who waſt born branded with it, and haſt lived guilty of it, and muſt periſh for ever for it, if the Lord from heaven pity thee not.

But here is not all, conſider ſecondly, every man is born ſtark dead in ſin, *Epheſ.* 2. 1. he is born empty of every inward principle of life, void of all graces, and hath no more good in him, (whatſoever he thinks) than a dead carrion hath. And he is under the power of ſinne, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead ſoul up and down in.

Secondly, dead in ſin.

Mans misery by his fall.

Best actions of the wicked, how sinful

'Tis true (I confesse) many wicked men doe many good actions, as *praying*, *hearing*, *Almesdeeds*, but it is not from any inward principle of life. Externall motives, like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was only for a Kingdome: the Pharisees gave *almes* only to bee seen of men. If one write a Will with a dead mans hand deceased, that Will cannot stand in any Law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear* and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of Gods act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this externall working upon him: but take him from the fire again, and he is soon cold: so many a man that lives under a sound Minister, under the lashes and knocks of a chiding striving *Conscience*, he hath some heat in him, some affections, some tears, some desires, some sorrowes stirred, yet take him from the *Minister*, and his chafing *Conscience*, and he growes cold again presently, because he wants an inward principle of life.

Use 2. Of lamentation.

Which point might make us to take up a

a bitter lamentation for every naturall man. It is ſaid, *Exod.* 12. 30. *That there was a great cry in Egypt, for there was not an houſe wherein there was not one found dead.* O Lord, in ſome towns and families; what a world of theſe are there? Dead husband, dead wife, dead ſervants, dead children, walking up and down with their ſins, (as Fame ſaith ſome men do after death) like grave-cloathes about them, and God only knowes whether ever they ſhall live again or not. How doe men lament the loſs of their dead Friends! O thou haſt a precious ſoul in thy boſome ſtark dead, therfore lament thine eſtate, and conſider it ſeriouſly.

Mans miſery by his fall.

How every Naturall man is dead while he lives.

First, a dead man cannot ſtir, nor offer to ſtir; a wicked man cannot ſpeak one good word, or doe any good action, if heaven it ſelf did lie at ſtake for doing it, nor offer to ſhake off his ſins, nor think one good thought. Indeed he may ſpeak and think of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy man may think of evill things, as of the ſins of the times, yet the thought of thoſe evill things, is good, not evil, ſo *è contra.*

1. Dead men cannot ſtir.

Secondly, a dead man fears no dangers, though never ſo great, though never ſo near. Let Miniſters bring a naturall man tidings of the approach of the devouring

2. Dead men fear no danger.

Mans misery by his fall.

3. Dead men refuse the best offers.

4. Dead men neither hear nor see. Mat. 23. 37, 38.

5. Dead men are senseless.

6. Dead men are speechless.

7. Dead men are breathless.

plagues of God denounced, he fears them not.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes beseech him to take his bloud, himself, his Kingdome, and leave his sinnes, he cannot receive this offer.

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot taste any thing: so a naturall man is stark blinde, he sees no God, no Christ, no wrath of the Almighty, no glory of heaven. He hears the voice of a man, but he hears not the voice of God in a Sermon, *He savoureth not the things of Gods Spirit.*

Fifthly, a dead man is senseless, and feels nothing: so, cast mountains of sin upon a wicked man, he feels no hurt untill the flames of hell break out upon him.

Sixthly, a dead man is a speechlesse man, he cannot speak unlesse it be like a Parret.

Seventhly, he is a breathlesse man: a naturall man may say a prayer, or devise a prayer out of his memory and wit, or he may have a few short-winded wishes; but to powre out his soul in prayer, in the bosome of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family prayer; Why? They are dead men, and lie rotting in their sins.

Eighthly,

Eighthly, a dead man hath loſt all beauty: ſo a meer naturall man hath loſt all glory; he is an ugly creature in the ſight of God, good Men, and Angels, and ſhall one day be an abhorring to all fleſh.

Mans miſery by his fall.

8. Dead men want beauty.

Ninthly, a dead man hath his wormes gnawing him: ſo naturall men have the worm of conſcience breeding now, which will be gnawing them ſhortly.

9. Dead men have worms gnawing on them.

Laſtly, dead men want nothing but caſting into the grave; ſo there wants nothing but caſting into hell for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when ſhe was dead, he ſeeks for a burying place for her to carry her out of his ſight: ſo God may let ſome fearfull judgement looſe, and ſay to it, Take this dead ſoul out of my ſight, &c. It was a wonder that *Lazarus*, though lying but four dayes in the grave, ſhould live again. O wonder thou, that ever God ſhould let thee live, that haſt been rotting in thy ſinne 20, 30, perhaps 60 years together.

10. Dead men are caſt into the grave.

III. Every naturall man and woman is born *full of all ſinne*, Rom. 1. 29. as full as a Toad is of poyſon, as full as ever his skin can hold: minde, will, eyes, mouth, every limb of his body, and every piece of his ſoul is full of ſinne; their hearts are bundles of ſinne; hence *Solomon* ſaith, *Foolishneſſe is bound up in the heart of a child*;

III. Naturall men are born full of ſin.

Mans misery by his fall.

Isa. 20.

Jam. 3. 6.

whole treasures of sin. *An evill man* (saith Christ) *out of the evill* treasure *of his heart, bringeth forth evill things*; nay, raging seas of sin. *The tongue is a world of mischief.* What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, whatever sin is broached, and runs out of any mans heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul *opinions*, *heresies*, that ever were vented by any man; thy heart is a stinking sinkhole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.

Hazael and *Elisha.*

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elishah* if he were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, because thou happily wantest the temptation or occasion to broach and tap thine heart, or because of Gods restraining grace by *Fear*, *Shame*, *Education*, and *good Company*, thou art restrained and bridled

bridled up: and therefore when one came to comfort that famous picture, pattern and monument of Gods juſtice by 7. years horrour, and grievous diſtreſſe of conſcience: when one told him he never had committed ſuch ſinnes as *Manaſſes*, and therefore he was not the greateſt ſinner ſince the creation, as he conceived; he replyed, that he ſhould have been worſe than ever *Manaſſes* was, if he had lived in his time, and been on his throne.

Mans miſery by his fall.

Francis Spira.

Mr. *Bradford* would never lookt upon any ones lewd life with one eye, but he would preſently return within his own breaſt with the other eye, and ſay, *In this my vile breaſt remains that ſin, which without Gods ſpeciall grace I ſhould have committed as well as he.* O me thinks this might pull down mens proud conceits of themſelves, eſpecially ſuch as bear up and comfort themſelves in their ſmooth, honeſt, civill life, ſuch as through education have been waſhed from all foul ſinnes, they were never tainted with whoredome, ſwearing, drunkenneſſe, or prophaneneſſe; and here they think themſelves ſo ſafe, that God cannot finde in his heart to have a thought of damning them.

Mr. *Bradford.*

O conſider of this point, which may make thee pull thine hair from thine head, and turne thy cloathes to ſackcloth, and run up and down with amazement and pale-

Mans misery by his fall.

paleneſſe in thy face, and horrour in thy conſcience, and tears in thine eyes. What though thy life be ſmooth, what though thy outſide, thy ſepulchre be painted? O thou art full of rottenneſſe, of ſinne within. Guilty, not before men, as the ſinnes of thy life make thee, but before God, of all the ſinnes that ſwarm and roar in the whole World at this day, for God looks to the heart; guilty thou art therefore of heart-whoredome, heart-ſodomy, heart-blaſphemy, heart-drunkenneſſe, heart-buggery, heart-oppreſſion, heart-idolatry: and theſe are the ſinnes that terribly provoke the wrath of Almighty God againſt thee. *Iſai.* 57. 17. *For the iniquity of his covetouſneſſe* (ſaith our tranſlation) *I ſmote him*; but the *Hebrew* renders it better, for *the iniquity of his concupiſcence* (which is the ſin of his heart and nature) *I ſmote him.* As a King is angry and muſters up his Army againſt rebels, not only which bring his ſouldiers out to fight, but who keeps ſouldiers in their trenches ready for to fight. Theſe ſins of thine heart are all ready armed to fight againſt *God* at the *Watchword* or *alarm* of any temptation. Nay, I dare affirm and will prove it, that theſe ſins provoke God to anger, and are as bad, if not worſe than the ſins of thy life: For,

Sins of the heart worſe then the ſins of the life. 1.

1. The ſin of thine heart or nature, is the

the cauſe, the womb, that contains, breeds, brings forth, ſuckles all the litter, all the troop of ſins that are in thy life, and therfore giving life and being to all other, it's the greateſt ſin.

Mans miſery by his fall.

2. Sinne is more abundantly in the *heart* than in the life. An actuall ſinne is but a little breach made by the ſea of ſinne in thine heart, where all ſinne, all poyſon is met and mingled together. Every actuall ſinne is but as a ſhred broken off from the great bottome of ſinne in the heart; and hence Chriſt ſaith, *Out of the abundance of the heart the mouth ſpeaketh; and out of the evill treaſure of the heart we bring forth evill things.* A man ſpending money (I mean *ſinne* in the life) is nothing to his treaſure of ſin in the heart.

2.

3. Sinne is continually in the heart. Actuall ſinnes of the life flie out like ſparks, and vaniſh, but this brand is alwaies glowing within: the toad ſpits poyſon ſometimes, but it retains and keeps a poyſonful nature alwayes. Hence the Apoſtle calls it *Sinne that dwels in me*, that is, which allwayes lies and remains in me. So that in regard of the ſinnes of thy heart, thou doeſt rend in pieces and break, 1. all the lawes of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in pieces, to think I am alwaies grieving

3. Sins in the heart break out like ſparks in the actions. Rom. 7.

ing

Mans misery by his fall.

ing God, at all times whatsoever I doe.

4. Sin of the life is as in the porch, but sin in the heart is as in the House.

4. Actuall sinnes are only in the life and outward porch; sinnes of the heart are within the inward House. One Enemy within the City is worse than many without; a Traitour on the Throne is worse than a Traytour in the open field. The heart is *Christs throne*. A Swine in the best room is worse then in the outward house. More I might say, but thus you see, sinnes of the *life*, are not so bad, nor provoke Gods wrath so fiercely against thee, as the sinnes of thine *heart*. Mourn therefore not so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of the sins *there*, thou art as bad as any; mourn not so much meerly that thou hast sinned, as that thou hast a nature so sinfull, that it is thy nature to be proud, and thy nature to be vain and deceitfull, and loath not only thy sinnes; but thy self for thy sin, being brim-full of unrighteousnesse. But here is not all, consider fourthly,

Sins of the heart provoke God more than the sins of the life.

IV. Every action is sin full, as coming from a naturall man.

IV. *That whatever a naturall man doth, is sinne*; as the inside is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blinde sinfull men. Indeed he may doe many things, which for the matter of them are good, as he may

give

give almes, pray, fast, come to Church, but as they come from him they are sin; as a man may speak good words, but we cannot indure to hear him speak, because of his stinking breath which defiles them: some actions indeed from their generall nature are *indifferent*, for all *indifferences* lye in *generals*; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved easily; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

Mans misery by his fall.

Actions of wicked men are only evill.

1. All their *thoughts* are only evill, and that continually, *Gen.* 6. 5.

1. thoughts

2. All their *words* are sins, *Psal.* 50. 16. *their mouthes are open sepulchres*, which smel filthy when they be opened.

2. Words, Rom. 3. 13

3. All their *civill actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

3. Civill actions.

4. All their *religious actions* are sins, as coming to Church, praying, *Prov.* 15. 8, 9. 28. 9. Fasting and mourning: roar and cry out of thy self till dooms day, they are sins, *Isai.* 58.

4. Religious actions.

5. All their most *zealous actions* are sins, as *Jehu* who kild all *Baals* Priests; because his action was outwardly and materially good, therefore God rewarded him with temporall

5. Zealous actions.

Mans misery by his fall.

favours, but becauſe he had a Hawks eye to get and ſettle a Kingdome to himſelf by this means, and ſo was Theologically evil, therefore God threatens to be revenged upon him, *Hoſea*, 1. 4.

6. Wiſdome.

6. Their wiſdome is ſin. Oh, men are often commended for their wiſdome, wit, and parts, yet thoſe wits, and that wiſdome of theirs is ſin, *Rom.* 8. *The wiſdome of the fleſh is enmity againſt God.*

Thus all they have or doe, are ſins; for how can he doe any good action whoſe perſon is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Chriſt, therefore all thy good things, all thy kindneſſes done unto the Lord, and for the Lord, as thou thinkeſt, are moſt odious to him. Let a woman ſeek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that ſhe doth. Every wicked man wants an inward principle of love to God and Chriſt, and therefore though he ſeeks to honour God never ſo much, all that he doth, being done out of love to himſelf, God abhorres all that he performes: all the good things a wicked man doth, are for himſelf, either for ſelf-credit, or ſelf-eaſe, or ſelf-content, or ſelf-ſafety: he ſleeps, prayes, hears, ſpeaks, profeſſeth for himſelf alone; hence acting alwaies for himſelf,

Wicked men want a principle of love to God & Chriſt.

Mans misery by his fall.

self, he committeth the highest degree of idolatry, he plucks God out of his Throne, and makes himself a *God*, because he makes himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *Primum principium*. Sinne is a forsaking or departing from God. Now every naturall man remaining alwayes in a state of separation from God, because he alwayes wants the bond of union, which is faith, is alwayes sinning, Gods curse lies upon him, therefore he brings out nothing but bryers and thornes,

Jer. 20. 13.

Deut. 30.

Obj. But thou wilt say, if our praying and hearing be sin, why should we do these duties? We must not sin.

Object.

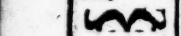
Ans. 1. Good duties are good in themselves, although coming from thy vile heart, they are sins.

Ans. Why good duties must be performed though we sin in doing them.

2. It is lesse sinne to doe them, than to omit them; therefore if thou wilt goe to hell, goe in the faireſt path thou canst in thither.

3. Venture and try, it may be, God may hear, not for thy prayers sake, but for his names sake. The *unjust Judge* holp the *poor widow*, not because he loved her suit, but for her *importunity*; and so be sure thou shalt have nothing if thou dost not seek: What though thou beest a Dog, yet thou

Mans misery by his fall.



thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may be, thou mayest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life time, like a filthy toad, spit thy venome in the face of God, that he hath never been quiet of thee: Oh look upon that black bill that will one day be put in against thee at the great day of account, where thou must answer with flames of fire about thine ears, not only for thy drunkennesse, thy bloudy oathes and whoring, but for all the actions of thy short life, and just so many actions, so many sins.

Some men think God beholding to them for any good action.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall be brought before the fire of Gods wrath, then thy vilenesse shall appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sinne.*

Now

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are,

{ 1. *Present.*
{ 2. *Future.*

Mans misery by his fall.

Mans misery in regard of consequents.

First, mans present miseries that already lie on him for sin, are these seven, that is;

Mans present miseries. I.

First, GOD *is his dreadfull enemy, Ps.* 5. 5.

Quest. How may one know another to be his enemy?

Ans. 1. By their looks. 2. By their threats. 3. By their blowes. So God

1. Hides his face from every naturall man, and will not look upon him, *Isai.* 59. 2.

2. God threatens, nay curseth every naturall man; *Gal.* 3. 10.

3. God gives them heavy, bloudy lashes on their souls and bodies.

Never tell me therefore that God blesseth thee in thine outward estate; no greater sign of Gods wrath, then for the Lord to give thee thy swing, as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in heaven and earth.

An outward estate no certain sign of Gods blessing.

Secondly, *God hath forsaken them; and they have lost God, Eph.* 2. 12. It is said, that in the grievous famine of *Samaria*, *Doves-dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without *God* without *bread*, and ther-

II.

Isa. 55. 6.

Mans misery by his fall.

fore the dung of Worldly contentments are esteemed so much of. thou hast lost the sight of God, and the favour of God, and the special protection of God, and the government of God. *Cains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28. 15. The Philistims make warre against me, *and God is departed from me*; the losse of the sweetnesse of whose presence, for a little while only, made the Lord Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lieth upon thee, that thou canst not mourn for this losse.

Thirdly, they are condemned men, condemned in the Court of Gods justice, by the Law, which cryes *Treason, treason* against the most high God, and condemned in the Court of Mercy, by the *Gospell*, which cries *Murder, murder* against the Son of God, *Joh.* 3. 18.

so

so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavy witnesse: This world is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment; The Lord hath in his infinite patience reprieved thee for a time; O take heed, and get a pardon before the day of execution come.

Mans misery by his fall.

God is a wicked mans judge, conscience his accuser, the world his jayle, lust his fetters, the word his doom, death his hangman, fire his torment.

Fourthly, being condemned take him Jaylour, *he is a bondslave to Satan, Eph.* 2. 3. for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the devils drudgery, and carries the devils pack; and howsoever he saith he defieth the Devill, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power,

IV. Act. 28. 27.

First, to present and allure mans heart by a sinfull temptation. 1.

Secondly, to follow him with it, if at first he be something shie of it. 2.

Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appear in many instances. 3.

Fourthly, besides, he knowes mens 4.

Mans misery by his fall.

Mans fearfull slavery under Satan.

1. A secret enemy.

2. A deceitfull enemy.

3. A cruell enemy.

4. A strong enemy.

5. An enemy of darkness. 1 Pet. 2.9.

humours, as poor wandring beggerly Gentlemen do their friends in necessity (yet in seeming courtesie) he visits and applies himself unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is,

1. A *secret enemy* to thee.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as he did *Evah*, even in her integrity) that he is in a faire way, when his condition is miserable.

3. He is a *cruell enemy* or Lord over them that be his slaves; 2 *Cor.* 4. 3. he gags them so that they cannot speak, (as that man that had a *dumb Devill*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in Gods Ordinances, within three hours after *the market*, the Sermon is ended.

4. He is a *strong enemy*, *Luke* 11. 21. So that if all the Devills in hell are able to keep men from coming out of theirs sins, he will: so strong an enemy, that he keeps men from so much as sighing or groaning under their burdens and bondage, *Luke* 11. 21. *When the strong man keeps the palace, his goods are in peace.*

Fifthly, *He is cast into utter darkness*: as cruell Jaylours put their prisoners into the worst dungeons; so Satan doth naturall

men, 2 *Cor.* 4. 3, 4. they ſee no God, no Chriſt, they ſee not the happineſſe of the Saints in light, they ſee not thoſe dreadfull torments that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-pathes which thouſands wander from God in, they have no Lamp to their feet to ſhew them where they erre. Thou that art in thy naturall eſtate, art born blinde, and the devill hath blinded thine eyes more *by* ſin, and God in juſtice hath blinded them worſe *for* ſin, ſo that thou art in a corner of hell, becauſe thou art in utter darkneſſe, where thou haſt not a glimpſe of any ſaving truth.

Mans miſery by his fall.

Sixthly, *they are bound hand and foot in this eſtate, & cannot come out*, *Rom.* 5. 6. 1 *Cor.* 2. 14. for all kind of ſins like chains, have bound every part and faculty of man, ſo that he is ſure for ſtirring; and thoſe are very ſtrong in him, they being as dear as his members, nay as his life, *Col.* 3. 7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Fleſh* ſaith, Oh, it is too ſtrict a courſe, farewell then merry dayes, and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to do it. Thou maieſt hang down thy head like a

6. A perpetuall enemy.

Mans misery by his fall.

Bulrush for sin, but thou canst not repent of sin; thou mayest presume, but thou canst not beleeve; thou mayest come half way, and forsake some sins, but not all sins; thou mayest come and knock at heavens gate, as the *foolish Virgins* did; but not enter in and passe through the gate; thou mayest see the Land of *Canaan*, and take much pain to go into *Canaan*, and mayest taste of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou liest bound, hand and foot, in this wofull estate, and here thou must lie and rot like a dead carkasse in his grave, untill the Lord come and rowle away the stone, and bid thee come out and live.

7. Wicked men are near hell.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between thy soule and eternall flames. How soon may God stop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how soon the ledder may be turned, thou hangst but by one rotten twined thread of thy life, over the flames of hell every hour.

Mans future miseries.

Thus much of mans *present* miseries.

Now followeth his *future* miseries which are to come upon him hereafter. They

They must die either by a sudden, sullen, or desperate death, *Psal.* 89. 48. which though it is to a childe of God a sweet sleep, yet to the wicked it is a fearfull curse proceeding from Gods wrath, whence like a Lion, he tears body and soul asunder; death commeth hissing upon him like a fiery Dragon with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing away with them, but a rotten winding sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endlesse woes follow after, *Rev.* 6. 2. Oh thou hadst better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall now as men from a steep hill, not knowing where they shall fall; *now* repentance is too late, especially if thou hadst lived under means before, it is either a cold repentance, when the body is weak, and the heart sick, or an hypocriticall repentance, only for fear of Hell, and therefore thou sayest, *Lord Jesus receive my soule.* Nay commonly then, mens hearts are most hard, and therefore men die like lambs, and cry not out; then its hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin; and if thou dost

Mans misery by his fall.

I. Wicked men die desperately.

Mans misery by his fall.

get it back, doſt thou think that God wil take the Devils leavings? Now thy day is paſt, and darkneſſe begins to overſpread thy ſoule, now flocks of Devils come into thy chamber, waiting for thy ſoule, to flie upon it as a maſtive Dog when the door is opened. And this is the reaſon why moſt men die quietly that lived wickedly, becauſe Satan then hath them as his own prey; like *Pirats* who let a ſhip paſſe by that is empty of goods, they ſhoot commonly at them that are richly loaden. The Chriſtians in ſome parts of the Primitive Church, took the Sacrament every day, becauſe they did look to die every day. But theſe times wherein we live, are ſo poyſoned and glutted with their eaſe, that it is a rare thing to ſee the man that looks death ſtedfaſtly in the face one hour together, but death wil lay a bitter ſtroak on theſe one day.

Moſt men die quietly that live wickedly.

II. After death the ſoul is immediately condemned before God.

II. After death they appear before the Lord to judgement, *Heb.* 9. 27. their bodies indeed rot in their graves, but their ſouls return before the Lord to judgement, *Eccleſ.* 12. 7. The generall judgement is at the end of the World, when both body and ſoule appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the ſoule is condemned only before the Lord. You

You may perceive what this particular judgement is, thus, by these four conclusions.

1. That every man should dye the first day he was born, is clear; for *the wages of sin is death*; in justice therefore it should be paid of a sinfull creature as soon as he is born.

2. That it should be thus with wicked men, but that Christ begs their lives for a season, 1 *Tim.* 4. *He is the Saviour of all men*, (that is) not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into hell.

3. That this space of time thus begged by Christ, is that season wherein only a man can make his peace with a displeased God, 2 *Cor.* 6. 2.

4. That if men do not thus within this cut of time, when death hath dispatched them, judgement only remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himself* (saith the Apostle 1 *Cor.* 11. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemn themselves *in this life*, therefore at *the end of it*, God will judge them. All naturall men are

Mans misery by his fall.

Particular judgement

1. Men should die the first day of life.

2. Christ the Saviour of all men in this life.

3. This life a time for men to make peace with God.

4. When death comes 'tis too late to make peace with God.

Mans misery by his fall.

Mans losse after death is irrecoverable, for by death all means are cut off.

are loſt in this life, but they may be found and recovered again, but a mans loſſe by death is irrecoverable, becauſe there is no means after death to reſtore them, there is no friend to perſwade, no Miniſter to preach, by which faith is wrought, and men get into Chriſt; there is no power of returning or repenting then: for night is come, and the day is paſt.

After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

Again, the puniſhment is ſo heavie, that they can only bear wrath, ſo that all their thoughts and affections are taken up with the burden. And therefore *Dives* cries out, *I am tormented.* O that the conſideration of this point might awaken every ſecure ſinner! What will become of thine immortall ſoul when thou art dead? Thou ſayeſt, *I know not, I hope well.* I tell thee therefore that which may ſend thee mourning to thy houſe, and quaking to thy grave, if thou dieſt in this eſtate, thou ſhalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewell God for ever, when thou art dead.

The terror of mans particular judgement.

Now the Lord open your eyes to ſee the terrours of this particular judgement; which if you could ſee, (unleſſe you were mad) it would make you ſpend whole nights and dayes in ſeeking to ſet all even with God.

I will ſhew you briefly the manner and nature of it in theſe particulars: 1. Thy

1. Thy ſoule ſhall be dragged out of thy body, as out of a ſtinking priſon; by the Devill the Jaylor, into ſome place within the bowels of the third Heavens, and there thou ſhalt ſtand ſtript of all friends, all comfort, all creatures before the preſence of *God*, *Luk.* 9. 27, as at the Aſſizes, firſt the Jaylor brings the priſoners out.

Mans miſery by his fall.

1. The ſoul dragged from the body.

2. Then thy ſoul ſhall have a new light put into it, whereby it ſhall ſee the glorious preſence of God, as priſoners brought with guilty eyes, look with terror upon the Judge: Now thou ſeeſt no God abroad in the world, but then thou ſhalt ſee the almighty *Jehovah*; which ſight ſhall ſtrike thee with that helliſh terrour and dreadfull horrour, that thou ſhalt call to the mountains to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb*, *Rev.* 6. *ult.*

2. The ſoul receives a new light.

3. Then all the ſinnes that ever thou haſt or ſhalt commit, ſhall come freſh to thy minde, as when the priſoner is come before the face of the Judge, then his accuſers bring in their evidence; thy ſleepy conſcience then will be in ſtead of a thouſand witneſſes, and every ſin then with all the circumſtances of it, ſhall be ſet in order, armed with Gods wrath round about thee, *Pſal.* 50. 21. As letters writ with juice of Oranges, cannot be read untill it be brought unto

3. All ſin ſhall come to thy mind.

Mans misery by his fall.

unto the fire, and then they appear; ſo thou canſt not read that bloudy Bill of indictment thy conſcience hath againſt thee *now*; but when thou ſhalt ſtand near unto God, a conſuming fire, then what an heavy reckoning will appear? It may be thou haſt left many ſinnes now, and goeſt ſo farre, and profiteſt ſo much, that no Chriſtian can diſcern thee; nay, thou thinkeſt thy ſelf in a ſafe eſtate: but yet there is one leak in thy ſhip that will ſink thee; there is one ſecret hidden ſinne in thine heart, which thou liveſt in, as all unſound people doe, that will damn thee. I tell thee, as ſoon as ever thou art dead and gone, then thou ſhalt ſee where the knot did bind thee, where thy ſinne was that now hath ſpoiled thee for ever, and then thou ſhalt grow mad to think; *O that I never ſaw this ſin I loved, lived in, plotted, perfected mine own eternall ruine by, untill now, when it is too late to amend.*

4. God takes his farewell of thee.

4. Then the Lord ſhall take his everlaſting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor ſhall Chriſt be offered thee any more, no ſpirit to ſtrive with thee any more, and ſo ſhall paſſe ſentence, though haply not vocally, yet effectually upon thy

thy ſoul, the Lord ſaying, *Depart thou curſed.* Thou ſhalt ſee indeed the glory of God that others finde, but to thy greater ſorrow ſhalt never taſte the ſame, *Luke.* 13. 28.

Mans miſery by his fall.

5. Then ſhall God ſurrender up thy forſaken ſoul into the hands of Devils, who being thy Jaylors, muſt keep thee till the great day of Account; ſo that as thy friends are ſcrambling for thy goods, and wormes for thy body; ſo devils ſhall ſcramble for thy ſoul. For as ſoon as ever a wicked man is dead, he is either in heaven or in hell. Not in heaven, for no unclean thing comes there: if in hell, then amongſt Devils, there ſhall bee thine eternall lodging, 1. *Pet.* 3. 19. and hence thy forlorne ſoule ſhall lie mourning for the time paſt, *now*, 'tis too late to recall again; groaning under the intolerable Torments of the wrath of God preſent, and amazed at the eternity of miſery and ſorrow that is to come, waiting for that fearfull hour when the laſt Trump ſhall blow, and then body and ſoul meet to bear that wrath, that fire that ſhall never goe out. Oh therefore ſuſpect and fear the worſt of thy ſelf now, thou haſt ſeldome or never or very little, troubled thine head about this matter whether Chriſt will ſave thee or not, thou haſt ſuch ſtrong hopes and confidences already, that he will; know, that it

5. The ſoul furrendred into the hands of the Devil: For wicked men as ſoon as dead, are in hell.

Mans misery by his fall.

After death no time to make peace with God.

it is poſſible thou mayeſt be deceived; and if ſo, when thou ſhalt know thy doom after death, thou canſt not get an hour more to make thy peace with God, although thou ſhouldeſt weep tears of bloud. If either the muffler of Ignorance ſhall be before thine eyes, like an handkercher about the face of one condemned; or if thou art pinioned with any luſt, or if thou makeſt thine own pardon, proclaimeſt (becauſe thou art ſorry a little for thy ſinnes, and reſolveſt never to do the like again) peace to thy ſoule, thou art one that after death ſhalt appear before the Lord to Judgement; thou that art thus condemned now, dying ſo, ſhalt come to thy fearfull judgement after death.

There ſhall be a generall judgement of ſoul and body at the end of the world, wherein they ſhall be arraigned and condemned before the great tribunall ſeat of Jeſus Chriſt, *Jude* 14, 15. 2 *Cor.* 5. 10. The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, then ſad thoughts of this fiery day.

Object. But thou wilt aſk me, how it may be proved, that there will be ſuch a day.

Anſ. I anſwer Gods juſtice calls for it: this world is the ſtage where Gods *patience* and *bounty* act their parts, and hence every man will profeſſe and conceive, becauſe he feels

feels it, that God is mercifull; but Gods *Justice* is questioned, men think God to be all mercy, and no justice; all honey, and no sting; now the wicked prosper in all their wayes, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a totall eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, *Rom.* 2. 5.

Mans misery by his fall.

Why there must be a day of judgement

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the Judge of men, *John* 5. 27. for this is an ordinary peece of Gods providence towards his people, the same evill he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a slave. God had a meaning to make Christ judge of men, therefore first he suffers him to be judged of men.

Quest. But when shall this judgement day be?

Object.

Ans. Though we cannot tell the day and houre particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa.* 1. 9. when these pillars are taken away, then woe to the World; as when *Lot* was taken out

Answ. When all the elect are called, then wo to the world. *Lot* being gon Sodom was burnt.

Mans misery by his fall.

out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not only the scattered visible Jewes; but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year.

Object.

Quest. But how shall this Judgement be?

Answ.

Ans. The Apostle describes it, 1 *Thes.* 4. 16, 17.

The manner of the last judgement.

1. Christ shall break out of the third heaven, and be seen in the aire, before any dead arise; and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

1. Christ comes.

2. The Arch-angels voice heard.

2. Then shall the voice of the *Arch-angel* be heard: now this *Arch-angell* is Jesus Christ himself, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

3. The Trump blowes.

3. Then the Trump shall blow, and even as at the giving of the Law, *Exod.* 19. it's said *the Trumpet sounded*, much more louder

louder shall it now sound when he comes to judge men that have broken the Law.

Mans misery by his fall.

4. Then shall the dead arise: the bodies of them that have died in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated, and changed, 1 *Cor.* 15.

4. The dead arise.

5. When thus the Judge and Justices are upon their Bench at Christs right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

5. The Judge upon the Bench.

Oh consider of this day thou that livest in thy sinnes now, and yet art safe, there is a day coming wherein thou mayst and shalt be judged.

Sinner consider the day of judgement.

1. Consider, *who* shall be thy Judge: why, *Mercy*, *Pity*, *Goodnesse* it self, even Jesus Christ that many times held out his bowels of compassion towards thee. A childe of God may say, Yonder is my *brother*, *friend*, *husband*; but thou mayst say, Yonder is mine *enemy*. He may say at that day, Yonder is he that shed his bloud to save me; thou mast say, Yonder he comes whose heart I have pierced with my sinnes, whose bloud I have despised. They may

1. Who is the Judge.

Mans misery by his fall.

say, O come Lord Jesus, and cover me under thy wings: But thou shalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

2. His coming is in flames of fire.

2. Consider the manner of his coming, 2. *Thes.* 1. 7. He shall come in flaming fire; the heavens shall be on a flame, the Elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a town, what a fearfull cry is there made? When all the World should cry Fire, fire, and run up and down for shelter to hide themselves, but cannot finde it, but say, O how the gloomy day of bloud and fire is come, here's for my pride, here's for my oathes, and the wages for my drunkennesse, security, and neglect of duties.

3. The accusations against wicked men.

3. In regard of the heavy accusations that shall come against thee at that day. There's never a wicked man almost in the world, as faire a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it; as secret *whoredome*, *self-pollution*, speculative *wantonnesse*, men with *men*, women with *women*, as the Apostle speaks, *Rom.* 1. At this day all the world shall see and hear these privie pranks, then the Books shall be opened. Men will not take up a foul businesse, nor end it in private, therefore there shall be a day of

Eccles. ult. ult.

pub-

publick hearing; things shall not be suddenly shuffled up, as carnall thoughts imagine, viz. That at this day first Christ shall raise the dead, and then the separation shall be made, and then the Sentence past, and then suddenly the Judgement day is done. No, no, it must take up some large quantity of time, that all the world may see the secret sins of wicked men in the world, and therefore it may be made evident from all Scripture and Reason, that this day of Christs Kingly Office in *Judging* the world, shall last happily longer then his private administration now (wherein he is lesse glorious) in *governing the World*. Tremble thou time-server, tremble thou hypocrite, tremble thou that livest in any secret sinne under the all-seeing eye of this Judge; thine own conscience indeed shall be a sufficient witnesse against thee, to discover all thy sins at thy particular judgement, but all the world shall openly see thine hidden close courses of darknesse, to thine everlasting shame at this day.

Mans misery by his fall.

The Kingly office of Christ may probably last longer then his private administration.

4. In regard of the fearfull sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire prepared for the Devill and his Angels*. Thou shalt then cry out, O mercy, Lord, O a little mercy! No, will the Lord Jesus say, I did indeed once offer it you, but you refused,

4. The sentence that shall passe against thee.

Mans misery by his fall.

fuſed, therefore *Depart*. Then thou ſhalt plead again, Lord if I muſt depart, yet bleſſe me before I goe: No, no, Depart *thou curſed*. O but, Lord, If I muſt depart curſed let me goe to ſome good place: No, depart thou curſed *into hell fire*. O Lord, that's a torment I cannot bear; but if it muſt be ſo, Lord, let me come out again quickly; No, depart thou curſed into *everlaſting* fire. O Lord, if this be thy pleaſure, that here I muſt abide, let me have good company with me. No, depart thou curſed into everlaſting fire, *prepared for the Devill and his Angels*. This ſhal be thy Sentence. The hearing of which may make the rocks to rent, ſo that, go on in thy ſinne and proſper, deſpiſe and ſcoff at Gods miniſters and proſper, abhorre the power and practiſe of Religion, as a too preciſe courſe and proſper; yet know it, there will a day come, when thou ſhalt meet with a dreadfull Judge, a dolefull ſentence. Now is thy day of ſinning, but God will have ſhortly his day of condemning.

V. Gods wrath ſhal be powred out on body and ſoul.

5. When the Judgement day is done, then the fearfull wrath of God ſhall be powred out and piled upon their bodies, and ſouls, and the breath of the Lord like a ſtream of brimſtone ſhal kindle it, and here thou ſhalt lie burning, and none ſhall ever quench it. This is the execution of a ſinner after judgement, *Rev.* 21. 8.

Now

Now this wrath of God consists in these things.

Mans misery by his fall.

Wherein consists the wrath of God.

1. Thy soul shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said *Act.* 20. that *they wept sore; because they should see* Pauls *face no more.* Oh, thou shalt never see the the face of *God, Christ, Saints,* and *Angels,* more. Oh heavie doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of *God* to refresh thee! Men that have their sores running upon them, must be shut up from the presence of men sound and whole. Oh, thy sinnes like plague-sores, run on thee, therefore thou must be shut out like a Dog from the presence of God, and all his people, 2 *Thes.* 1. 9.

1. Absence from God.

2. God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne trod him and his glory under foote all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes: but great power stirred up to strike from great fury and wrath, makes the stroke deadly: I tell thee, all the wisdome of God shall then be set against thee to devise torments for thee, *Mich.* 2. 3. There was never such wrath felt or

2. God a consuming fire.

Mans misery by his fall.

conceivrd, as the Lord hath deviſed againſt thee, that liveſt and dyeſt in thy naturall eſtate: hence it is called *wrath to come*, 1 *Theſſ.* 1. ult. The torment which wiſdome ſhall deviſe, the Almighty power of God ſhall inflict upon thee, ſo as there was never ſuch power ſeen in making the world, as in holding a poor creature under this wrath, that holds up the ſoul in being with one hand, and beats it with the other, ever burning like fire againſt a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's juſtice; what cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet veſſell of it, put it to no good uſe for our ſelves, wee caſt it into the fire: God heweth thee by *Sermons, ſickneſs, loſſes*, and *croſſes, ſudden death, mercies*, and *miſeries*, yet nothing makes thee better; what ſhould God doe with thee, but caſt thee hence? Oh, conſider of this wrath before you feel it. I had rather have all the world burning about my ears, than to have one blaſting frown from the bleſſed face of an infinite and dreadfull God. Thou canſt not indure the torment of a little Kitchin fire on the tip of thy finger, not one half houre together: how wilt thou bear the fury of this infinite endleſs con-

Men were better have the world burnabout their ears, then to have one frown fromGods face.

consuming fire in body and soule throughout all eternity?

Mans misery by his fall.

3. The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonful snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sinnes against the Law, by shewing thee thy sloath, whereby thy happinesse is lost. Then shall thy conscience gnaw to think, so many nights I went to bed without prayer, and so many dayes and houres I spent in feasting, and foolish sporting. O, if I had spent half that time now misspent, in praying, in mourning, in meditation, yonder in heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery; Such a Minister I heard once, that told me of my particular sinnes, as if he had been told of me: such a friend perswaded me once to turn over a new leaf: I remember so many knocks God gave at this Iron heart of mine, so many mercies the Lord sent; but oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a

3. A guilty conscience a never-dying worm.

Mans misery by his fall.

Christian, but I suffered my heart to grow dead, and fell to *loose company*, and so lost all. The *Lord* Jesus came unto my door and knocked, and if I had done that for Christ which I did for the Devill many a time to open at his knocks, I had been saved. A thousand such bites will this worm give at thine heart, which shall make thee cry out, O time, time! O Sermons, Sermons! O my hopes and my helps are now lost, that once I had to save my lost soul!

4. To lodg with the Devils in hell for ever.

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: him thou hast served here, with him must thou dwell there. It scares men out of their wits almost to see the Devill, as they think, when they be alone; but what horror shall fill thy soul, when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

5. Finall despair in an irrecoverable condition.

5. Thou shalt be filled with finall despair. If a man be grievously sick, it comforts him to think it will not last long. But if the Physitian tell him he must live all his life time in this extremity, he thinks the poorest begger in a better estate than himself. O to think when thou hast been millions of years in thy sorrowes, then thou art no nearer thy end of bearing thy misery, then at the first coming in: Oh! might

might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

Mans misery by his fall.

6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever, and curse God that never elected thee, and curse the Lord Jesus that never shed one drop of bloud to redeem thee, and curse God the holy Ghost that passed by thee and never called thee, *Rev. 16. 9.* And here thou shalt lie and weep and gnash thy teeth in spight against God and thy self, and roare and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and flouds, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soever thou lookest, thou shalt see matter of everlasting grief. Look up to heaven, and there thou shalt see (Oh) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay millions of sinfull damned creatures crying and roaring out with dolefull shriekings: Oh the day that ever I was born! Look within thee, there is a guilty conscience gnawing. Look to time past; Oh those golden

6. Blaspheming and cursing for ever.

Misery incompasseth those in Hell.

Mans misery by his fall.

golden dayes of grace, and sweet season of mercy are quite lost, and gone! Look to time to come, there thou shalt behold evils, troops and swarmes of sorrowes, and woes, and raging waves, and billowes of wrath coming roaring upon thee. Look to time present, Oh not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortall soule, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Minister to preach unto *thee*, no friend to wipe away thy continuall *Tears*, no Sunne to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the misery of every natural man. Now do not thou shift it from thy self, and say, *God is mercifull*. True, but it is *to very few*, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to bear this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of bloud, set thine heart at rest, there is not one drop of it for thee, untill thou comest to see, and feel, and groan under this miserable estate. I tell thee Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should

say

say, Here is my bloud for thee, if thou wilt but lie down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep not, thy stout heart yeelds not, thy hard heart mourns not; as to say; Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? Dost not think but he would turn away his face from thee, and say, Oh! thou stony, hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me, out of thy misery? If thou likest thine estate so well and prizest me so little, perish in thy misery for ever.

Mans misery by his fall.

Oh! labour to bee humbled day and night under this thy woful estate. Thou art guilty of *Adams* grievous sinne; will this break thine heart? *No.* Thou art dead in sin, and top-full of all sinne; will this break thine heart? *No.* Whatsoever thou doest, hast done, shalt doe, remaining in this estate, is sinne, will this break thine heart? *No.* God is thine enemy, and thou hast lost him; will this break thy heart? *No.* Thou art condemned to die eternally, Satan is thy Jaylour, thou art bound hand and foot in the bolts of thy sinnes, and cast into utter darknesse, and ready every moment to drop into Hell; will this break thine heart? *No,* Thou must die and after that

The scope of knowing our miseries, is to be humbled.

Mans misery by his fall.

that appear before the Lord to judgement and then beat Gods everlasting insupportable wrath, which rends the Rocks, and burns down to the bottome of hell; Will this break thine hard heart man? *No*, Then farewell Christ for ever, never look to see a Christ until thou dost come to feel thy misery out of Christ. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling, stung to death with thy fiery Serpents.

So I come to open the fourth principal Point,

CHAP. IV.

That the Lord Jesus Christ is the only means of Redemption and deliverance out of this estate.

The 4. Principle. Christ the onely Redeemer by price.

In whom we have redemption through his bloud, Eph. 1. 7. which plainly demonstrates, that

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.

Doct. Christ our Redeemer

And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the prison gates to them; but when all mankinde is under spirituall misery,

misery, he sends the Lord Jesus, God and Man, to redeem him, *Act.* 4. 12.

Quest. How doth Christ redeem men out of this misery?

Answ. By paying a price for them, 1 *Cor.* 6. *ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction or price made and paid for mans sinne.

Christ only redeemer.

Object.

Answ.

1. By price. How men are redeemed.

Hence Christ satisfieth Gods Justice.

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb.* 7. 22. As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

1. By standing in their room.

Secondly, by taking from them, in whose room he stood, the eternall guilt of all their sinnes, and by assuming the guilt of all those sinnes unto himself, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner by imputation.

2. By taking away the guilt of their sin.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is holy, and when he seeth sinne sticking only by imputation to his own Sonne, he will not spare him, but his wrath and curse must he bear, *Gal.* 3. 13. Christ drinks up the cup of all the elect at one draught, which they should have been sipping and drinking, and tormented with, millions of years.

3. By bearing the curse for sin.

Fourthly,

Christ our only Redeemer.

3. By making us perfect. Dan. 9. 24.

Fourthly, by bringing into the presence of God perfect righteousnesse, *Rom.* 5. 21. for this also Gods justice required *perfection*, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these four things, Christ satisfies Justice by performing them, and so payes the price.

II. Christ a Redeemer by strong hand.

I. Christ is a *Redeemer* by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of judgement; as money is first paid for a Captive in *Turkie*, and then because he cannot come to his own Prince himself, he is fetcht away by strong hand.

Use 1. Of encouragement.

Here is encouragement to the vilest sinner, and comfort to the self-succourless and lost sinner, who have spent all their money, their *time* and *endevours* upon those duties and strivings that have been but poor Physitians to them. Oh look up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold the Deliverer is come out of *Sion*, having satisfied justice, and paid a price to ransome poor Captives, *Luke* 4. 18.

Christ came down from heaven to relieve poor Captives bound in fetters of sin.

8. with the keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; Who knowes but thou poor prisoner of Hell, thou poor Captive of the Devill, thou poor shackled sinner, may'st be one whom he is come for? Oh look up to him, sigh to heaven for deliverance from him, and be glad and rejoice at his coming.

Christ our only Redeemer.

Use 2. Of terror.

This strikes terrour to them, that though there is a means of deliverance, yet they lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out of the Church when the tedious Sermon runnes somewhat beyond the hour, like prisoners out of a Jaile, that despise the Lord Jesus, when he offers to open the doors and so let them out of that miserable estate. Oh poor creatures! is there a means of deliverance, and dost thou neglect, nay despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, redeemed by Christ; thou might'st have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have

The neglect of our deliverance by Christ, will prove a cut at the last day.

Christ our onely Redeemer.

have none of him. Oh thou wilt lie yelling in those everlasting burnings, and tear thy hair, and curse thy self: From hence might I have been delivered, but I would not. Hath Christ delivered thee from hell, and hath he not delivered thee from thine Ale-house? Hath Christ delivered thee from Satans society, when hee hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins grow in thee? Is Christs bloud thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the bloud of a chicken? Art thou redeemed, doest thou hope by Christ to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh! the devils will keep holyday (as it were) in hell, in respect of thee, who shalt mourn under Gods wrath, and lament. Oh there was a means to deliver us out of it, but thou shalt mourn for ever for thy misery. And this will be a Bodkin at thine heart one day, to think theere was a Deliverer, But I wretch would none of him.

Use 3. Of reproof.

Here likewise is matter of reproof to such as seek to come out of this misery, from and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers. If *civill*, by paying all they owe, and doing as they would be done

done by, and by doing no body any harm. If they be troubled about their *estates*, then they lick themselves whole by their mourning, repenting and reforming. Oh poor stubble! canst thou stand before this consuming fire without sinne? Canst thou make thy self a Christ for thy self? canst thou bear and come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else he could not satisfie and redeem. And if thou canst not do thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake till thou hast worn thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourn* in some wilderneſſe till dooms day, dig thy grave there with thy nayls, weep buckets full of hourly tears, till thou canst weep no more, *fast* and *pray* till thy skinne and bones cleave together; *promise* and *purpose* with full resolution, to be better; nay, *reform* thy head, heart, life, and tongue, and some, nay all sinnes; live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim, going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fireback in in hell so many millions of years, as there be piles of grasse on the earth, or sands

Christ our onely Redeemer.

Christ our onely Redeemer.

upon the Sea shore, or starres in heaven, or motes in the Sun; I tell thee, not one sparke of Gods wrath against thy sinne shall be, can be quenched by all these *duties*, nor by any of these *sorrowes*, or *tears*; for, these are not the bloud of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the bloud of Christ. Nay God as a creator having made a Law, will not forgive one sin without the bloud of Christ; nay, Christs bloud will not doe it neither, if thou dost joyn never so little that thou hast or dost, unto Jesus Christ, and makest thy self or any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Gal. 5. 2.

Use 4. Be watchfull.

Take heed of neglecting or rejecting so great salvation by *Jesus Christ*. Take heed of spilling this potion, that only can cure thee.

Object.

But thou wilt say, This means of Redemption is only appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

Answ.

It is true, Christ spent not his breath to pray for all, *John* 17. 9. much lesse his bloud for all, therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, how doth

doth this follow? How doſt thou know this?

Chriſt our onely Redeemer.

But ſecondly, I ſay; though Chriſt be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this cheiefly.

The offer of Chriſt *univerſall*, and why.

The univerſall offer of Chriſt ariſeth not from Chriſts Prieſtly office immediately, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to ſtoop unto him, and likewiſe bids all his Diſciples, and all their ſucceſſours to go and preach the Goſpell to every creature under heaven, *Mat.* 28. 18. 19. For Chriſt doth not immediately offer himſelf to all men as a Saviour, whereby they may be incouraged to ſerve him as a King: but firſt as a King commanding them to caſt away their weapons, and ſtoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he ſave me, I will bleſſe him, if he damn me, his name is righteous in ſo dealing with me.

Mark. 16. 15.

But that I may faſten this exhortation, I will ſhew theſe four things:

I. The offer of Chriſt *univerſall*, & wherein,

I. The Lord Jeſus is offered to every particular perſon: which I will ſhew thus: What haſt thou to ſay againſt it, that thou doſt doubt of it? It maybe thou wilt plead: Oh, I am ſo ignorant of my ſelf, God,

Christ our onely Redeemer.

Christ, or his will, that surely the Lord offers no Christ to me.

Answ. Yes, but he doth though thou lieſt in utter darkneſſe. Our bleſſed Saviour glorified his Father, for *revealing* the myſtery of the *Goſpel* to *ſimple men*, neglecting thoſe that carryed the chief *reputation* of wiſdome in the World. The parts of none are ſo low, as that they are beneath the gracious regard of Christ. God beſtoweth the beſt fruits of his love upon mean and weak perſons *here*, that he might confound the pride of fleſh the more. Where it pleaſeth him to make his choyce, and to exalt his mercy, he paſſeth by no degree of wit, though never ſo uncapable.

Prov. 9. 4.

3 Cor. 5. 20

Prov. 1. 22, 23.

Object. But thou wilt ſay, I am an enemy to God, and have a heart ſo ſtubborn and loath to yeeld; I have vexed him to the very heart by my tranſgreſſions.

Answ. Yet he beſeecheth thee to be reconciled. Put caſe thou haſt been a ſinner, and rebellious againſt God, yet ſo long as thou art not found amongſt malicious oppoſers, and underminers of his truth, never give way to deſpairing thoughts, thou haſt a merciſull Saviour.

Object. But I have deſpiſed the means of reconciliation, and rejected mercy.

Answ. Yet God calls thee to return; *Thou haſt plaid the harlot with many lovers, yet turn again to me, ſaith the Lord*, Jer. 3. 1. Caſt thy ſelf into

into the armes of Christ, and if thou perish, perish there; if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that he hath given thee a heart in some degree sensible; he might have given thee up to *hardnesse*, *security*, and *prophanenesse*; of all spirituall judgements the greatest. But he that died for his enemies, will in no wise refuse those, the desire of whose soule is towards him. When the Prodigall set himself to return to his father, his father staies not for him, but meets him in the way. If our sinnes displease us, they shall never hurt us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal.* 145. 19.

Christ our onely Redeemer.

Christ casts off none that desire to come unto him.

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Object.

Yes, even to thee; why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darknesse and seeth no light*, no light of comfort, no light of God's countenance, yet let *him trust in the name of the Lord.* Weak-

Answ.

Christ cals all sinners to come un o him without exception.

Christ our onely Redeemer.

nesses do not debar us from mercy; nay they incline God the more. The husband is bound to bear with the wife, *as being the weaker vessell*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

Object.

But is this offer made to me that cannot love, prize, nor desire the *Lord Jesus*?

Answ.

Christ ownsmen, though they are weak, and cannot prize him.

Yes, to thee, Christ knowes how to pity us in this case. We are weak, but we are his. A father looks not so much at the blemishes of his childe, as at his own nature in him; so Christ finds matter of love from any thing of his own in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangeness, yet (so long as he resolves not upon any known evill) Christ will own him, and he Christ.

Object.

Oh but I have fallen from God oft, since he hath inlightned me; and doth he tender Christ to *Me?*

Answ.

Thou must know that Christ hath married every beleeving soule to himself, and that where the work of grace is begun, sinne loses strength by every new fall. If there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are incouraged by the Son to

go

go to the Father every day for the ſinnes of that day.

Chriſt our onely Redeemer.

If I was willing to receive Chriſt, I might have Chriſt offered to me; but will the Lord offer him to ſuch a one as deſires not to have *Chriſt*?

Object.

Yes (ſaith our Saviour) *I would have gathered you as the hen gathereth her chickens under her wings, and you would not.* We muſt know, a creating power cannot only bring ſomething out of *nothing*, but contrary out of *contrary*; of unwilling God can make us *a willing people*. There is a promiſe of *powring clean water upon us*, and Chriſt hath taken upon him to purge his Spouſe, and make her fit for himſelf.

Anſw.

Chriſt offers himſelf to thoſe that do not deſire him.

What haſt thou now to plead againſt this ſtrange kindneſſe of the Lord in offering Chriſt to thee? Thou wilt ſay, it may be:

Oh! I fear time is paſt, Oh! time is paſt. I might once have had Chriſt, but now mine heart is ſealed down with hardneſſe, blindneſſe, unbelief; Oh! time is now gone.

Object.

No, not ſo, ſee *Iſai.* 65. 1, 2, 3. *All the day long God holdeth out his hands to a back-ſliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of Gods ſtriving with thee, and ſtirring of thee, ſtill laſts.

Anſw.

No time paſt to receive Chriſt.

But if God be ſo willing to ſave, and

Object.

Christ our onely Redeemer.

Answ. Christ freely offers himself to men but dos not force men to him.

Quest.

Answ. The conditions of coming to Christ.

On what termes Christ may be had.

1. We must give our selves to him.

1. We must give away all our sins

so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command dost thou look for to draw thee to *Christ*, but this word *Come*? oh come thou poor, forlorn, lost, blinde, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee I will enlighten thee, I will blesse thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devill?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise merchant the *Pearl*) thou shalt have salvation with him.

Now this Exchange lieth in these four things chiefly.

First, Give away thy self to him, *head*, *heart*, *tongue*, *body*, *soul*, and he will give away himself unto thee, *Cant.* 6. 3. yea he will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*; I have conquered Death, Hell, and the Devill in him.

Secondly, Give away all thy *sinnes* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them; and he will be

be made ſinne for thee to take them away from thee, 1 *Joh.* 1. 9.

Christ our onely Redeemer.

Thirdly, Give away thine *honour, pleaſure, profit, life*, for him; he will give away his crown and honour, life and all to thee, *Lu.* 18. Let nothing be ſweet unto thee but *Him*, and nothing ſhall be ſweet unto him but *thee*.

3. We muſt give away our honor, pleaſure, life it ſelf, if he require it.

Fourthly, Give away thy Rags, forſake thine own Righteouſneſſe for him; hee will give away all his Robes and Righteouſneſſe to thee, *Phil.* 3. 8. 9. Thou ſhalt ſtand as glorious in the ſight of God, howſoever thou art a poor ſnake in thy ſelfe; as an Angel, nay, as all the Angels, becauſe cloathed with his Sonne *Chriſt Jeſus* his Righteouſneſſe.

4. we muſt give away all our own righteouſneſſe.

Now tell me, will you have *Chriſt*? He is offered to you. Yes, you will all ſay: Yea, with all mine heart. But will you have him on theſe terms, upon theſe four conditions?

Now becauſe men will flatter themſelvs, and ſay, Yes;

III. Four ſorts of people that reject Chriſt.

III. I will ſhew you four ſorts of people that reject *Chriſt* thus offered.

1. The ſlighter.

Firſt, the *ſlighting Unbeleever*; that when he hears of an offer of *Chriſt*, and ſhould wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and ſayes, We muſt give Miniſters the wall in the Pulpit; and, poor men, they muſt have ſomewhat to ſay

Christ our onely Redeemer.

say and preach for their living: There was a good plain Sermon to day, the man seems to mean well, but I think he be no great Scholar; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their businesse to accompliſh that; yet they make light of this offer, *Mat.* 22. 5.

2. The desperate unbeleever.

Secondly, *The desperate unbeleever*: that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flyeth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

3. The presumptuous unbeleever.

Thirdly, *the presumptuous unbeleever*: that seeing what sinnes he hath committed, and it may be having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evill, or Gods wrath kindled against him as his greatest curse; and so catching at Christ, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Mich.* 3. 11.

3. 11. You shall have these men and women complain never of the want, but only of the weakness of their faith, and they will not be beaten off from thence; let them hear never so much of their misery, nor see never so much of their sinne, yet they will not be beaten off from trusting to Christ.

Christ our onely Redeemer.

Fourthly, *the tottering, doubtfull unbeleever*: one that is in a question whether hee had best have Christ or no: he sees some good in Christ that he would gladly have him for; as, Then I shall have heaven, and pardon, and grace, and peace; and yet he sees many things he dislikes with Christ; as, namely, then farewell merry meetings, pastimes, cards, and dice, pleasure and sinfull games; and hence they totter this way and that way, not knowing whether they had best have Christ or no, *Jam.* 1. 6, 7. these people reject *Jesus Christ.*

4. To the tottering & doubtfull unbeleever.

IV. And now come and see the greatnesse of this sin.

IV. The great evil in rejecting Christ.

1. It's a most *bloudy sin*, it's a trampling under foot the bloud of the Son of God *Heb.* 10. 21.

1. A bloudy sin.

2. It's a most *Dishonouring sinne*; for as by the first act of faith a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him, thou dost break all those Lawes of God in an instant, and so dost dishonour him.

2. A dishonouring sin.

3. It's

Christ our onely Redeemer.

3. An ungratefull sin.

4. An inexcusable sin.

3. It's a most *ungratefull sin*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It's a most *inexcusable sin*: for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his bloud will wash thee from all thy sinnes.

Object. Oh! but my heart is hard, and my mind blind.

Answ. Yea, but take me, and I will break thine heart, open thine eyes. A new heart is Gods gift, and he hath promised to create it in us.

Object. Oh! but then I must forsake all my pleasures.

Answ. Thou shalt have them fully, continually, infinitely in Christ.

Object. Oh! but I cannot take Christ.

Answ. Oh! but Christ can give thee an hand to receive him, as well as give away himself.

5. An heavie sin.

5. It is a *most heavy sin*. What sin will gripe so in hell as this? *Joh.* 3. 19. God the Father shall strike the Devils for breaking the Law of the creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation, and madnesse of heart,

I might have had a *Christ*, he was offered unto me: Mercy wooed this ſtubborn proud heart to yeeld. But, O rock of Adamant that I was! It did not affect me. Oh flie ſpeedily to this *City of refuge, leſt the purſuer of blood overtake thee.*

Christ our onely Redeemer.

Away then out of your ſelves to the Lord Jeſus. Heaven and earth leave thee, and have forſaken thee: now there is but one more that can doe thee good, and deliver thy ſoul from endleſſe ſorrow: go to him, and take hold on him, not with the hand of preſumption and love to thy ſelf, to ſave thy ſelf, but with the hand of faith, and love to him, to honour him.

Uſe 5. Of invitation to take hold on Chriſt.

I am well enough already: what tell you me of *Chriſt*?

Object.

This is the damning ſinne of theſe times; when men have Chriſt offered unto them, foretelling them elſe of wrath to come, they ſay they are well, hence feeling no judgement here, they fear no wrath hereafter; hence being well, they feel no need of Chriſt; hence til they dye they never ſeek out for a Saviour. Men will not come into the Ark already made for them, before the floud ariſe. The world makes ſo much of thoſe it nurſeth up, that they are unwilling to come to heaven, when they are called to come home.

Anſw.

Security a dangerous ſin.

But it may be *Chriſt* hath not redeemed me, nor ſhed his bloud for me, therefore why ſhould I goe to him? It

Object.

Christ our onely Redeemer.

Answ.

To say that Christ hath not redeemed thee, is no excuse for not comming to Christ.

It may be it is true, may be not; yet doe thou venture, as those *Joel* 2. *Who knows but the Lord may return?* It is true, God hath elected but few, and so the Sonne hath shed his bloud, and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my selfe for succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will goe and seek for it, although they know only one shall have it. Therefore say as those lepers in *Samaria*, If I stay here in my sinnes, I die; if I goe out to the camp of the *Syrians*, we may live, we can but die however: If I go out to Christ, I may get mercy, however I can but die, and it is better to die at Christs feet, than in thine own puddle: Content not your selves therefore with your bare reformation, and amending your lives; this is but to crosse the debt in thine own book, it remaineth uncancelled in the creditors book still: but go, take, offer up this eternall sacrifice before the eyes of God the Father, and cry guilty at his barr, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soul. Rest not therefore in the sight or sense of a helplesse condition, saying; I cannot help my self, unlesse Christ doth:

sigh

ſigh unto the Lord Jeſus in heaven for ſuccour, and admire the Lord for ever, that when there was no help, and when he might have raiſed out of the ſtones children to praiſe him, yet he ſhould ſend his Son out of his boſome to ſave thee. So much for this particular.

Chriſt our onely Redeemer.

The fifth *Divine Principle* followes to be handled.

CHAP. V.

That thoſe that are ſaved are very few; and that thoſe that are ſaved, are ſaved with very much difficulty.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it, Mat. 7. 14.

The fifth Principle.

Here are two parts.

1. The paucity of them that ſhall be ſaved: *few finde the way thither.*

2. The difficulty of being ſaved: *Strait and narrow is the way and gate unto life.*

Hence ariſe two Doctrines.

1. That the number of them that ſhall be ſaved is very ſmall, *Luke.* 13. 24. the Devill hath his drove, and *ſwarmes* to goe to hell, as faſt as Bees to their Hive; Chriſt hath his *Flock*, and that is but *a little flock*: hence Gods children are called *Jewels*, *Mal.* 3. 17. which commonly are kept ſecret, in reſpect of the other lumber in the houſe; hence

Doct 1.

Luk. 12. 32.

Few are saved, and that with difficulty.

hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants of the countrey through which they passe: hence they are called *sonnes of God*, 1 *John* 3. 2. *Of the bloud Royall*, which are few in respect of common subjects.

But see the truth of this point in these two things.

Few saved in all ages.

First, look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

1.

1. Look to all ages, and we shall find but a handfull saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickednesse, *Gen.* 6. 12. it is said, *All flesh had corrupted their wayes*, and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Ark there crept in a cursed *Cham*.

As the world increased in number, so in wickednesse.

Afterwards as *Abrahams* posterity increased, so we see their sin abounded. When his posterity was in *Egypt*, where one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb.* 3. 12. and onely two of them,

Caleb

Caleb and *Joshua* went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiah's* time, when there were multitudes of Sacrifices and prayers, *Isa.* 1.11. yet then there was but a *remnant*, nay, a very *little* remnant that should be saved. And look to the time of Christs coming in the flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such miracles he wrought, such a life as he led, all the *Jewes* would have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that Christ himself admires at one good *Nathaniel, behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at *Philippi*, *Phil.* 3. 18. Many had a name to live, but were dead, and *few* only kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep*; and so in succeeding ages, *Rev.* 12. 9. *All the earth wondred at the whore in skarlet.*

Few are saved, and that with difficulty.

Isai. 1. 9.

Joh. 1. 12.

Rev. 3. 4.

Acts 20. 28, 29, 30.

And in *Luthers time*, when the light began to arise again, he saw so many carnal

Luther.

Few are saved, and that with dificulty.

Latimer.

Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloudy dayes that are coming upon an ungodly world.* *Latimer* heard so much prophanenesse in his time, that he thought verily dooms day was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospell to Popery, as fast as leaves fall in *Autumn*? Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs comming, *shall he find faith on the earth?*

II. Few shall be saved in all places.

Jer. 10. 25. Powre out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, &c.

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe*, *Asia*, *Africa*, and *America*; and the three biggest parts are drowned in a deluge of prophanenesse and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian* Church, howsoever now in these daies, their good patriarch of *Constantinople* is about a general Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means of know-

knowledge. They content themselves with their old superstitions, having little or no preaching at all. And for the other parts, as *Italy*, *Spain*, *France*, *Germany*, for the most part they are Popish; and see the end of these men, 2 *Thes* 2. 9, 10, 11, 12. And now amongst them that carry the badge of honesty, I will not speak what mine ears have heard, and my heart beleeves concerning other Churches: I will come into our own Church of *England*, which is the most flourishing Church in the world: never had Church such Preachers, such means; yet have we not some Chappels and Churches stand as darke lanthorns without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Few are saved, and that with difficulty.

Few shall be saved in *England*. 1 Cor. 1. 29.

Nay even amongst them that have the means of grace, but few shall be saved. It may be sometimes amongst ninety nine in a parish, Christ sends a minister to call some *one* lost sheep among them, *Mat.* 13. Three grounds were bad where the seed was sown, and only one ground good. It's a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved and did much good: *How many do you think* (saith he) shall be saved in this city? *It will be an hard speech to you, but I will speak it; though here*

Luke. 13. 24. 25.

Chrysostome thought in *Antioch*, an hundred could not be saved.

Few are saved, and that with dificulty.

be so many thousands of you, yet there cannot be found an hundred that shall be saved, and I doubt of them too; for what villany is there among youth? what sloth in old men? and so he goes on. So say I, never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the sheep, and exclude none but such as the Scripture doth, and sets a crosse upon their doors, with, *Lord have mercy upon them*, and we shall see only few in the City shall be saved.

Those which the Scripture excludes from salvation.

1. The profane.

1. Cast out all the *profane people* among us, as drunkards, swearers, whores, liers, which the Scripture brands for black sheep, and condemns them in an hundred places.

2. The civill men.

2. Set by all *Civill men*, that are but Wolves chained up, tame Devils, swine in a fair medow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themselvs and say, Who can say black is mine eye? These are righteous men, whom Christ never came to call; *For he came not to call the righteous, but sinners to repentance.*

3. The hypocrites.

3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of Kings, and honest men; when look upon them in their tyring hous, they are but base varlets.

4. The formall professors.

4. *Formall Professors*, and *Carnall Gospellers*, th.t

that have a thing like *faith* and like *ſorrow*, and like *true repentance*, and like *good deſires*, but yet they be but pictures, they deceive others and themſelves too, 2 *Tim.* 3. 5.

Few are ſaved, and that with difficulty.

Set by theſe four ſorts, how few then are to be ſaved, even among them that are hatchtin the boſome of the Church?

Uſe 1. Of encouragement.

Firſt, here then is an Uſe of *encouragement*. Be not diſcouraged by the name of ſingularity. What? do you think your ſelf wiſer than others? and ſhall none be ſaved but ſuch as are ſo preciſe as Miniſters prate? Are you wiſer than others that you think none ſhall go to heaven but your ſelf? I tell you if you would be ſaved, you muſt be ſingular men, not out of *faction*, but out of *conſcience*, *Acts* 24. 16. Tit. 2. 14.

Uſe 2. Of terror.

Secondly, here is matter of *terrour* to all thoſe that be of opinion, that few ſhall be ſaved; and therefore when they are convinced of the danger of ſin by the Word, they flie to this ſhelter, If I be damned, it will be woe to many more beſide me then; as though moſt ſhould not be damned. Oh yes, the moſt of them that live in the Church ſhall periſh: and this made an *Hermit* which *Theodoret* mentions, to live 15. years in a cell in a deſolate wilderneſſe, with nothing but bread and water, and yet doubted after all his ſorrow, whether he ſhould be ſaved or no. Oh!

Few are saved, and that with difficulty.

Use 3. Of exhortation to all confident people.

Gods wrath is heavy, which thou shalt one day bear.

Thirdly, this ministreth *exhortation* to all *confident people*, that think they beleeve and say, they doubt not but to be saved, and hence doe not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, only *Few* shall be damned, every man might fear, It may be it is I; but now he saies *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

Presumptuous men think of themselves as the Jews did of the Pharisees.

The childe of God indeed *is bold as a Lion*; but he hath Gods Spirit and promise, assuring him of his eternall welfare. But I speak of divers that have no sound ground to prove this point (which they perti-

pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should be so farre behind-hand, as to begin the work, and lay the foundation anew. And not only among these, but amongst divers sorts of people whom the Devill never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *consciences* never trouble them, because *that* hath shut its eyes; and hence they sleep, and sleeping dreame, that God is merciſull unto them, and will be so; yet never see they are deceived, untill they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that work neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will beleeve him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou*

Few are saved, and that with difficulty.

Confidence rages most in professors at large.

The devil never troubles some men, because he is sure of them already.

Friends never reprove some men, because of displeasing them.

Few are ſaved, and that with difficulty.

art the man; it may be there are better in hell than thy ſelf that art ſo confident; and therefore tell me what haſt thou to ſay for thy ſelf, that thou ſhalt be ſaved? In what thing haſt thou gone beyond them that *think they are rich and want nothing, who yet are poor, blinde, miſerable, and naked?*

Obj. 1. Thou wilt ſay happily, firſt, I have left my ſinnes I once lived in, and am now no drunkard, no ſwearer, no lier, &c.

Anſw. I anſwer, thou mayeſt be waſht from thy mire (the pollution of the world) and yet be a ſwine in Gods account, 2 *Pet.* 2. 20. thou mayeſt live a blameleſſe, innocent, honeſt, ſmooth life, and yet be a miſerable creature ſtill, *Phil.* 3. 6.

Obj. 2. But I pray, and that often.

Anſw. This thou mayſt doe, and yet never be ſaved. *Iſai.* 1. 11. *To what purpoſe is your multitude of ſacrifices?* Nay thou mayeſt pray with much affection, with a good heart, as thou thinkeſt, yet a thouſand miles off from being ſaved, *Prov.* 1. 28.

Obj. 3. But I faſt ſometimes, as well as pray.

Anſw. So did the Scribes and Phariſees, even twice a week, which could not be publick, but private faſts. And yet this righteouſneſſe could never ſave them.

Obj. 4. But I hear the word of God, and like the beſt Preachers.

Anſw. Ezek. 33. 31, 32. This thou mayſt doe too, and yet never be ſaved. Nay, thou mayſt ſo hear, as to receive

receive much *joy* and comfort in hearing, nay, to beleeve and catch hold on Christ, and so say and think *he is thine*, and yet not be saved: as the stony ground did, *Matth.* 13. who heard the word with *joy*, and for a *season beleeved.*

Few are saved, and that with difficulty.

I read the Scriptures often. *Obj.* 5.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation. *Answ.*

But I am grieved and am sorrowfull, and repent for my sins past. *Obj.* 6.

Judas did thus, *Mat.* 27. 3. he repents himself with a legall repentance for fear of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not only bloud, but innocent bloud. True humiliation is ever accompanyed with hearty reformation. *Answ.*

Oh! but I love good men, and their company. *Obj.* 7.

So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the very *oyle* and grace of the *wise*, yet they were locked out of the gates of mercy. *Answ.*

But God hath given me more *knowledge* than others, or than I my self had once. *Obj.* 8.

This thou mayst have, and be able to teach others, and think so of thy self too, and yet never be saved *Answ.* Rom. 2. 18.

But

Few are saved, and that with difficulty.

But I keep the Lords day strictly.

So did the Jewes, whom yet Christ condemned, and were never saved.

Obj. 9. I have very many *good desires* and *endeavours* to get heaven.

Answ. These thou and thousands may have, and yet misse of heaven.

Obj. 10. Many shall seek to enter in at that narrow gate, and not be able.

Answ. Luke 13. 24. True, thou wilt say, many men doe many duties, but without any *life* or *zeal*; I am zealous.

Obj. 11. So thou mayest be, and yet never be saved, as *Jehu*; *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion, and a bad cause, why much more mayest thou be for a good cause; so zealous as not only to cry out against profaneness in the wicked, but civill honesty of others, and hypocrisie of others, yea, even of the coldness of the best of Gods people: thou mayst be the forehorse in the Team, and the Ring-leader of good exercises amongst the best men, (as *Josh* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it: nay, thou mayest be so forward, as to be persecuted, and not yeeld an inch, nor shrink in the wetting, but mayest manfully and courageously stand it out in time of persecution,

Answ. Phil. 3. 6, 11.

2 Chron. 44.45.6.

as

as the *thorny ground* did: ſo zealous thou mayeſt be, as to like beſt of, and to flock moſt unto the moſt zealous Preachers, that ſearch mens conſciences beſt, as the whole countrey of *Judea* came flocking to *John's* Miniſtry, and delighted to hear him for a ſeaſon; nay, thou mayeſt be zealous as to take ſweet delight in doing of all theſe things, *Iſa.* 58. 2, 3. *They delight in approaching near unto God*, yet come ſhort of heaven.

Few are ſaved, and that with difficulty.

But thou wilt ſay, True, many a man rides poſt, that breaks his neck at laſt: many a man is zealous, but his fire is ſoon quench'd, and his zeal is ſoon ſpent; they hold not out; whereas I am conſtant, and perſevere in godly courſes. *Obj.* 12.

So did that young man, yet he was a graceleſſe man, *Mat.* 19. 20. *All theſe things have I done from my youth*: what lack I yet? *Anſw.*

It is true, hypocrites may perſevere, but they know themſelves *to be naught* all the while, and ſo deceive others: but I am perſwaded that I am in *Gods* favour, and in a ſafe and happy eſtate, ſince I do all with a good heart for God. *Obj.* 13.

This thou mayeſt verily think of thy ſelf, and yet be deceived, and damned, and goe to the Devill at laſt. *There is a way* (ſaith *Salomon*) *that ſeemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite not only that makes a ſeeming *Anſw.* Prov. 14. 12.

Few are saved, and that with difficulty.

Some hypocrites deceive themselvs, some deceive others.

ing outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely; the later having some inward, yet common work, deceive themselves too, *Jam.* 1. 26. *If any man seem to be religious* (so many are, and so deceive the world,) but it is added, *deceiving his own soule.* Nay, thou mayst go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayst passe through the world, and die with a deluded comfort, that thou shalt goe to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Go ye cursed.* So it was with the *five foolish Virgins* that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy selfe, that thine estate is good, then these, Ile not give a pins point for all thy flattering false hopes of being saved: but it may be thou hast never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousands sink,

Mat. 25. The five foolish virgins.

cry

cry out, and conclude, It's a wonder of wonders, and a thouſand and a thouſand to one, if ever thou comeſt ſafe to ſhore.

Few are ſaved, and that with difficulty.

Oh! ſtrive then to be one of them that ſhall be ſaved, though it coſt thee thy bloud, and the loſſe of all that thou haſt, labour to goe beyond all thoſe that go ſo far, and yet periſh at the laſt. Do not ſay, that ſeeing ſo few ſhall be ſaved, therefore this diſcourageth me from ſeeking, becauſe all my labour may be in vain. Conſider that Chriſt here makes another and a better uſe of it, *Luk.* 3. 24. Seeing that *many ſhall ſeek and not enter, therefore* (ſaith he) *ſtrive to enter in at the ſtrait gate*; venture at leaſt, and try what the Lord will doe for thee.

Uſe 4. Strive to be ſaved.

Wherein doth the child of God, (and ſo how may I) go beyond theſe hypocrites that go ſo far?

Queſt.

In three things principally.

Anſw. Wherein a childe of God goeth beyond an hypocrite.

Firſt, no unregenerate man, though he go never ſo farre, let him do never ſo much, but he lives in ſome one ſinne or other, ſecret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farre, but he loved his *Herodias*. Every dog hath his kennel, every ſwine hath his ſwill, and every wicked man his luſt; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it muſt have ſome good

1. No unregenerate man but lives in ſome known ſin.

Few are saved, and that with difficulty.

good to content it, which good is to be found only in the fountain of all good, and that is God; or in the ciſtern, and that is in the creatures: hence a man having loſt full content in God, he ſeeks for, and feeds upon contentment in the creature which he makes a God to him, and here lies his luſt or ſinne, which he muſt needs live in. Hence, aske thoſe men that goe very far, and take their penny for good ſilver, and commend themſelves for their good deſires: I ſay, ask them, if they have no ſin; Yes, ſay they, who can live without ſinne? and ſo they give way to ſin, and therefore live in ſin; Nay, commonly, all the duties, prayers, care, and zeal of the beſt hypocrites are to hide a luſt; as the whore in the *Proverbs*; that wipes her mouth, and goes to the Temple, and paies her vowes; or to feed a luſt, as *Jehu* his zeal againſt *Baal*, was to get a Kingdome. There remains a root of bitterneſſe in the beſt hypocrites, which howſoever it be lopt off ſometimes by ſickneſſe or horror of conſcience, and a man hath purpoſes never to commit again, yet there it ſecretly lurks; and though it ſeemeth to be bound and conuqered by the *Word*, or by *Prayer*, or by outward *Croſſes*, or while the hand of God is upon a man, yet the inward ſtrength and power of it remains ſtill; and therefore when tempta-

Hypocrites like the whore in the *Proverbs*, or like *Jehu*, zealous againſt *Baal*, but for their own ends.

temptations, like ſtrong *Philiſtines*, are upon this man again, he breaks all vowes, promiſes, bonds of God, and will ſave the life of his ſin.

Few are ſaved, and that with difficulty.

Secondly, no unregenerate man or woman ever came to be poor in ſpirit, and ſo to be carried out of all duties unto Chriſt: if it were poſſible for them to forſake and break looſe for ever from all ſinne, yet here they ſtick as the Scribes and Phariſees, and ſo like zealous *Paul* before his converſion, they faſted and prayed, and kept the Sabbath, but they reſted in their legall righteouſneſſe, and in the performance of theſe and the like duties. Take the beſt Hypocrit that hath the moſt ſtrong perſwaſions of Gods love to him, and ask him, why he hopes to be ſaved. He will anſwer, *I pray, read, hear,* love *good men*, cry out *of the ſinnes of the time.* And tell him again, that an Hypocrite may climb theſe ſtairs and goe as farre; He will reply, true indeed, but they do not what they do with a ſound heart, but to be ſeen of men. Mark now, how theſe men feel a good heart in themſelves, and in all things they doe, and therefore feel not a want of all good, which is poverty of ſpirit, and therfore here they fall ſhort. *Iſai.* 66. 2. there were divers Hypocrites forward for the worſhip of God in the Temple, but God loathes theſe, becauſe not poor in ſpirit, to

2. Unregenerate men are not poor in Spirit.

God looks on the poor in ſpirit.

Few are ſaved, and that with difficulty.

to them only it is ſaid the Lord will look. I have ſeen many profeſſors very forward for all good duties, but as ignorant of Chriſt when they are ſifted, as blocks. And if a man (as few doe) know not Chriſt, he muſt reſt in his duties, becauſe he knowes not Chriſt, to whom he muſt goe and be carried if ever he be ſaved. I have heard of a man that being condemned to die, thought to eſcape the gallowes, and to ſave himſelfe from hanging by a certain giſt he ſaid he had of whiſtling; ſo men ſeek to ſave themſelves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they ſee they muſt die for their ſinnes, this is the ruine of many a ſoule, that though he forſake Egypt and his ſins, and fleſhpots there, and will never be ſo as he hath been, yet he never cometh into *Canaan*, but loſeth himſelf and his ſoul in a wilderneſſe of many *duties*, and there periſheth.

3. Unregenerate men never take their reſt in Chriſt onely.

Thirdly, if any unregenerate man come unto *Chriſt*, he never gets into *Chriſt*, that is, never takes his *eternall reſt* and *lodging in Jeſus Chriſt only*, Heb. 4. 4. *Judas followed Chriſt for the Bagge*, he would have the *Bag* and *Chriſt* too. The young man came unto Chriſt to be his Diſciple, but he would have *Chriſt* and the *world* too; they will not content themſelves with Chriſt alone, nor with the world alone, but make their markets

markets out of both, like whoriſh wives, that wil pleaſ their hubands and others too. Men in diſtreſſe of conſcience, if they have comfort from Chriſt, they are contented; if they have ſalvation from hell by Chriſt, they are contented: but Chriſt himſelf contents them not. Thus far an hypocrite goes not. So much for the firſt Doctrine obſerved out of the Text. I come now to the ſecond.

Few are ſaved, and that with difficulty.

Doct. 2. *That thoſe that are ſaved, are ſaved with much difficulty: or it is a wonderfull hard thing to be ſaved.*

Doct. 2. Salvation difficult.

The gate is ſtrait, and therefore a man muſt ſweat and ſtrive to enter; both the entrance is difficult, and the progreſſe of ſalvation too. *Jeſus Chriſt* is not got with a wet finger. It is not wiſhing and deſiring to be ſaved, will bring men to heaven; hells mouth is full of *good wiſhes*. It is not ſhedding a tear at a Sermon, or blubbering now and then in a corner, and ſaying over thy prayers, and crying God mercy for thy ſins, will ſave thee. It is not *Lord have mercy upon us*, will doe thee good. It is not coming conſtantly to Church; theſe are eaſie matters. But it is a tough work, a wonderfull hard matter to be ſaved, 1 *Pet.* 4. 18. Hence the way to heaven is compared to a *Race*, where a man muſt put forth all his ſtrength, and ſtretch every limb, and all to get forward. Hence a Chriſtians life is compared to

Few are saved, and that with difficulty.

Salvation compared to fighting

wrestling, *Eph.* 6. 12. All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. a man must fight against the *Devill*, the *World*, *Himself*; who shoot poysoned bullets in the soul, where a man must kill or be killed. God hath not lined the way to Christ with velvet, nor strewed it with rushes. He will never feed a slothfull humour in man, who will be saved if Christ and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes, and lazie desires, he would be of small reckoning amongst men, who would say, *lightly come lightly goe*. Indeed Christs *yoke is easie* in it self, and when a man is got into Christ, nothing is so sweet; but for a carnall dull heart, it is hard to draw in it; for,

Four strait gates to be past through before we can enter into heaven.

There are 4. strait gates wch every one must pass through before he can enter into heavē.

1. The strait gate of *Humiliation*.

1. There is the strait gate of *Humiliation*: God saveth none, but first he humbleth them; now it is hard to pass through the gates and flames of hell; for a heart as stiffe a stake, to bow; as hard as a stone, to bleed for the least prick, not to mourne for one sin, but all sins; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himself to be loaden with

with sinne, and prest to death for sin, so as never to love sinne more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick; but to have a heart rent *for* sinne, and *from* sinne, this is true humiliation, and this is hard.

Few are saved, and that with difficulty.

2. The strait gate of *Faith*, *Eph.* 1. 19. It's an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled, to beleeve and say, *'Tis but beleeving*: but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devill* and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to see a Christ as a rock to stand upon, when we are overwhelmed with sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord now letteſt thou thy servant depart in peace.*

2. Of the strait gate of faith.

3. The strait gate of *Repentance*. It is an easie matter for a man to confesse himselfe to be a sinner, and to cry God forgiveneſſe untill next time: but to have a

3. Of the strait gate of repentance.

Few are saved, and that with difficulty.

4. Strait opposition

bitter sorrow and to to turn from all sin, and to return to God, and all the waies of God; which is true repentance indeed; this is hard.

4. The strait gate of *opposition of Devils*, the *World*, and a mans own *Self*, who knock a man down when he begins to look towards Christ and heaven.

Use. Of instruction.

Hence learn, that every easie way to heaven is a false way, although ministers should preach it out of their Pulpits, and Angels should publish it out of heaven.

Nine false waies to salvation discovered

Now there are nine easie wayes to heaven, (as men think) all which lead to hell.

1. The broad way

1. The common broad way, wherein a whole parish may all goe a breadth in it; tell these people they shal be damned; their answer is, then woe to many more besides me.

2. The way of civill education.

2. The way of *Civill education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. The way of good wishes.

3. *Balaams* way of *good wishes*, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shewes as others doe, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give me thine heart*; the heart is all in all, and so long they

hope

hope to doe well enough. Poor deluded creatures thus think to break through armies of *sinnes*, *Devils*, *temptations*, and to break open the very gates of Heaven with a few good wishes; they think to come to their journeys end without legs, because their hearts are good to God.

Few are saved, and that with difficulty.

4. The way of *Formality*, whereby men rest in the *performance* of most or of all *externall duties* without inward life, *Mark.* 1. 14. Every man must have some *Religion*, some fig-leaves to hide their nakednesse. Now this Religion must be either true Religion, or the false one; if the true, he must either take up the power of it, but that he will not, because it is burdensome; or the *forme* of it, and this being easie men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This form of Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed down with the form of Religion, as the Devill is driven away (as they say) with holy water; partly also because the form of religion credits a man, partly because it is easie in it self; it's of

4. The way of formality.

The consciences of unregenerate men are often silenced with a form of religion.

Few are saved, and that with difficulty.

a light carriage, being but the shadow and picture of the substance of religion; as now, what an easie matter it is to come to Church? They hear (at least outwardly) very attentively an hour and more, and then to turn to a proof, and to turn down a leaf, here's the form. But now to spend Saturday night, and all the whole Sabbath day morning, in trimming the Lamp, and in getting oyle in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voice of God, and suck the breast while it is open; and when the word is done, to goe aside privately, and there to chew upon the word, there to lament with tears all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a few prayers out of some *devout book*, or to repeat some old prayer got by heart since a childe, or to have two or three short winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God and mans self before he praies, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there

Bookprayer not the power of godlinesse.

there to wrestle with God, although it be an hour or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Few are saved, and that with difficulty.

Fifthly, the way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they doe not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

5. The way of presumption.

Sixthly, the way of *sloth*, whereby men lie still, and say God must doe all; If the Lord would set up a Pulpit at the Alehouse door, it may be they would hear other. If God will alwaies thunder, they will alwaye pray; if strike them now and then with sickness, God shall be paid with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

6. The way of sloth.

Seventhly, the way of *carelesnesse*, when men feeling many difficulties, pass through some of them, but not all, and what they cannot get *now*, they feed themselves with a false hope they shall *hereafter*: they are content to be called Precisians, and fools,

7. The way of carelesnesse.

Few are saved, and that with difficulty.

and crazie brains, but they want brokenneſſe of heart, and they will pray (it may be) for it, and paſſe by that difficulty; but to keep the wound alwaies open, this they will not doe, to be alwaies ſighing for help, and never to give themſelves reſt till their hearts are humbled; that they will not; *theſe have a name to live, yet are dead.*

8. The way of moderation.

Eighthly, the way of *moderation* or honeſt diſcretion, *Rev.* 3. 16. which indeed is nothing but lukewarmneſſe of the ſoul, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo do any thing for a quiet life, and ſo ſleep in a whole skin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*: No, not ſo, Lord. Surely (think they) if men were diſcreet and wiſe, it would prevent a great deal of trouble and oppoſition in good courſes; this man will commend thoſe that are moſt zealous, if they were but wiſe; if he meet with a black-mouth'd ſwearer, he will not reprove him, leſt he be diſpleaſed with him; if he meet with an honeſt man, hee'l yeeld to all he ſaith, that ſo he may commend him; and when he meets them both together, they ſhall be both alike welcome, (what ever hee thinks) to his houſe and table, becauſe he would fain be at peace with all men.

Ninthly,

Few are saved, and that with difficulty.

Ninthly, and laſtly, the way of *Self-love*, whereby a man fearing terribly he ſhall be damned, uſeth diligently all means whereby he ſhall be ſaved. Here is the ſtrongeſt difficulty of all, to row againſt the ſtream, and to hate a mans ſelf, and then to follow Chriſt fully.

9. The way of ſelf-love. The end of the 5. Principle.

I come now to the ſixth generall Head propoſed in order to be conſidered.

CHAP. VI.

That the grand cauſe of mans eternall ruine, or why ſo many are damned, and ſo few ſaved by Chriſt, is from themſelves.

The ſixth Principle. Mans perdition is of himſelf.

WHy will you die? *Ezek.* 33. 11. The great cauſe why ſo many people die, and periſh everlaſtingly, is becauſe they *will*; every man that periſheth, is his own Butcher, or murtherer, *Mat.* 23. 27. *Hoſ.* 9. This is the point we purpoſe to proſecute at the preſent.

Queſt. The queſtion here will be, how men plot and perfect their own ruine.

Anſw. How men plot their own ruin.

By theſe four principall means, which are the four great rocks that moſt men are ſplit upon; and great neceſſity lieth upon every man to know them; for when a powder-plot is diſcovered, the danger is almoſt paſt. I ſay, there are theſe four cauſes of mans eternall overthrow, which I ſhall handle largely, and make uſe of every particular reaſon

Mans perdition is of himself.

1. By Ignorance.

reason when it is opened and unfolded.

First, by reason of that bloudy black *ignorance* of men, whereby thousands remain wofully ignorant of their spirituall estate, not knowing how the case stands between God and their souls; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

2. By carnall security.

Secondly, by reason of mens *Carnall security*, putting the evill day farre from them, whereby they feel not their fearfull thraldome, and so never groan to come out of the slavish bondage of Sinne and Satan.

By carnall confidence.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

By presumption.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

Ignorance the first generall Reason of mans ruine.

I will begin with the first Reason, and discover the first train, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorn estate wherein they lie, but think and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, and

shews

shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to coole your broth. Every Fat shall stand on his own bottome; Let me alone I hope I have a soul to save, as well as you, and shall be as carefull of it as you shall or can be: You shall not answer for my soul, I hope I shall do as well as the preciseſt of you all.* Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cries against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true! here's harsh doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never *seek, pray, strive,* or follow the means, whereby they may come out of it, and so perish in it, and never know it till they awake with the flames of hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate, but they never apply particularly that generall truth to themselves, saying, *I am the man, I am now* under Gods wrath, and may be snatcht away by death *every hour,* and then I am undone and lost for ever.

Mans perdition is of himself.

Manymen are so secure, they are not sensible of their sins, till they feel the flames of hell about their ears.

Now there are two sorts of people that are ignorant of this their misery.

First

Mans perdition is of himself.

1. Prophane. 2. Unsound.

Firſt, the common ſort of prophane blockiſh, ignorant people.

Secondly, the finer ſort of unſound hollow profeſſors, that have a Peacocks pride, that think themſelves fair, and in a very good eſtate, though they have but one feather on their creſt to boaſt of.

The firſt ſort.

I will begin with the firſt ſort, and ſhew you the reaſons why they are ignorant of their miſery, that is, for theſe four reaſons.

Reaſ. 1. Many men want the ſaving means of knowledg.

Firſt, ſometimes becauſe they want the ſaving means of knowledge. There's no faithfull Miniſter, no compaſſionate *Lot*, to tell them of fire and brimſtone from heaven for their crying ſinnes; there's no *Noah* to forewarn them of a floud; there's no Meſſenger to bring them tidings of thoſe armies of Gods devouring plagues and wrath that are approaching near unto them; they have no Pilot, poor forſaken creatures, to ſhew them their rocks; they have either no Miniſter at all to teach them, either becauſe the pariſh is too poor, or the Church-living too great to maintain a faithfull man, (the ſtrongeſt Aſſes carrying the greateſt burdens commonly.) O woefull Phyſitians! ſometimes they be prophane, and cannot heal themſelves; and ſometimes they be ignorant, and know not what to preach, unleſſe they ſhould follow the ſteps of M. *Latimers Friar*; or at the beſt, they ſhoot off a few potguns againſt

againſt groſſe ſins; or if they do ſhew men their miſery, they lick them whole again with ſome comfortable ill-applyed ſentences, (but I hope better things of you my brethren,) the mans patron may happily ſtorm elſe. Or elſe they ſay commonly, thou haſt ſinned, comfort thy ſelf, but deſpair not, Chriſt hath ſuffered; and thus skin over the wound, and let it feſter within for want of cutting it deeper: I ſay therefore, becauſe they want a faithfull watch-man to cry *fire, fire*, in that ſleepy eſtate of ſinne and darkneſſe wherein they lie; therefore whole Towns, Pariſhes, generations of men are burnt up, and periſh miſerably, *Lam.* 2. 14.

Mans perdition is of himſelf.

Many periſh for want of faithfull Miniſters.

Secondly, becauſe they have no leaſure to conſider of their miſery, when they have the means of revealing it unto them, as *Felix*, *Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leaſure to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he ſaith the world is hard, and hence like a Mole, roots in the earth, week-dayes and Sabbath-dayes; The world thus calling them on one ſide, and luſts on another, and the Devill on the other ſide, they have no leaſure

Reaſ. 2. Wicked men never conſider their miſeries.

Many men ſo taken with the cares of the world, they never think of death, God, nor themſelvs.

Mans perdition is of himself.

sure to consider of *Death*, *Devill*, *God*, nor *themselves*, *Hell* nor *Heaven*. The Minister cries and knocks without, but there is such a noise and lumber of tumultuous lusts, and vain thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt down presently.

Reas. 3. Wicked men are afraid to know their miseries.

Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to beleeve all that such say; the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chirurgion; they think, to be troubled in minde as others are, is the very high rode to despair; and therefore if they doe hear a tale, how one after hearing of a Sermon, grew distracted or drown'd or hang'd himself, it shall be an *item* and a warning to them, as long as they live, for troubling their hearts about such matters. Men of guilty consciences (hence) flie from the face of God, as prisoners from the Judge, as debtors from the creditor. But if the Lord of Host can catch you, you must and shall feel with horror of heart that which you fear a little now.

Reas. 4. Wicked men cannot see their misery because they look on it in false glasses.

Fourthly, because if they be free from this foolish fear, they cannot see their misery

sery, by reason that they look upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Mans perdition is of himself.

Which false Principles are these principally; I will but name them.

First, they conceive, God that made them, will not be so cruell as to damn them. 1.

Secondly, because they feel no misery (but are very well,) therefore they fear none. 2.

Thirdly, because God blesseth them in their outward estates, in their corn, children, calling, friends, &c. would God blesse them so, if he did not love them? 3.

Fourthly, because they think sin to be no great evill; for all are sinners, so this cannot mischieve them. 4.

Fifthly, because they think Gods mercy is above all his works, though sin be vile, yet conceiving God to be all mercy, all hony, and no justice, they think they are well. 5.

Sixthly, because they think Christ died for all sinners, and they confesse themselves to be great ones. 6.

Seventhly, because they hope well, and so think to have well. 7.

Eighthly, because they doe as most doe, who never crying out of their sinnes while they lived, and dying like lambs at last, they 8.

Mans perdition is of himself.

they doubt not for their parts, but doing as such doe, they shall die happily, as others have done.

9. Ninthly, because their desires and hearts are good as they think.

10. Tenthly, because they do as well as God will give them grace, and so God is in the fault only, if they perish.

These are the reasons and grounds upon which prophane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

The 2d. sort. Hollow professors deceive their own souls.

Secondly, hollow Professours cheat and cozen their own souls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, sapplesse, hollow, unsound creatures. These men twist their own ruine with a finer threed, and can juggle better then the common sort, and cast mists before their own eyes, and so cheat their own souls. It's a Ministers first work to turn men from darknesse into this light, *Acts* 26. 18. and the Spirits first work to convince men of sin, *Joh.* 16. 9. and therefore it's peoples main work to know the worst at first of themselves.

How men come to be deceived about their spirituall estates. 1. Understanding.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding*.

Secondly,

Secondly, the false bastard-peace begot and nourished in the *Conscience*.

Thirdly, the slie and secret distempers of the *Will*.

First, there are these seven drunken distempers in the understanding or mind of man, whereby he cometh to be most miserably deceived.

Mans perdition is of himself.

2. Conscience.
3. Will.
Seven distempers in the mind of man.
1. Arrogancy.

First, the understandings *Arrogancy*. You shall never see a man mean and vile in his own eyes, deceived, *Psal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honour*, when in truth it was intended for poor *Mordecai*: For, pride having once over-spread the minde, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*; and therefore the proud *Pharisee*, when he came to reckon with himself, he takes his poor Counter, that is, *I am not as other men, nor as this Publican*, and sets it down for 1000 *l.* that is, he esteems of himself as a very rich man for it: so many a man because he hath some good thing in himself, as he is pitifull to the poor, he is a true man though a poor man, he was never given to Wine or Women; he magnifieth himself for this title, and so deceives and over-reckons himself. There

Arrogant men are like the proud Pharisee, *I am not as other men.*

Mans perdition is of himself.

are your *Briſtow*-ſtones like Diamonds, and many cheaters cozen Countrey folks with them that deſire to be ſine, and know not what Diamonds are: So many men are deſirous to be honeſt, and to be reputed ſo, not knowing what true grace means, Therefore *Briſtow*-ſtones are pearls in their eyes. A little ſeeming grace ſhines ſo bright in their eyes, that they are half bewitched by it, to think highly of themſelves, although they be but glittering ſeeming Jewels in a ſwines ſnout. A cab of Doves dung was ſold in *Samaria's* time of famine at a great rate, a man living in ſuch a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honeſty (dung in reſpect of true grace) goes a great way, and is eſteemed highly of, and he is as honeſt a man as ever lived. To a man that looks through a red glaſſe, all things appear red; a man looking upon himſelf through ſome fair ſpectacles, through ſome one good thing which he hath in himſelf, appears fair to him. It is ſaid, *Luke* 20. *ult.* the *Phariſees devoured widows houſes*. Might not this racking of rents make them queſtion their eſtates? No. Why? They for pretence made *long prayers*: ſo, many men are drunk now and then, but they are ſorry; they cannot but ſinne, but their deſires are good; they talk idly, but they live honeſtly; they do

ill

ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffes them up with an overweening conceit of it, and so they cozen their souls.

Mans perdition is of himself.

Secondly, the understandings *Obstinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yet rotten professors, having grown long in a good conceit of themselves, will not beleeve that they have been fools all their life time, and therefore now must pull down, and lay the foundation again: and hence you shall have many say of a faithfull Minister, that doth convince and condemn them and their estate to be most wofull; What shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditionall opinions and conceits, whereby he cheats himselfe, till Christs bloud doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4. 20. Men grow

2. Obstinacy.

Mans perdition is of himself.

When men grow aged with good opinion of themselvs, they are hard to be reduced.

crooked and aged with good opinions of themselves, and can seldome or never be set straight again. Hence such kinde of people, though they would fain be taken for honest religious Christians, yet will never suspect their estates to be be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to be suspected, nay concluded to bee starke naught, which the seller will needs put upon the Chapman without seeing or looking on them first? It's a strong argument we produce against the Papists religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleeved without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty* or form of piety are counterfeit wares, that cannot endure searching, because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that such kind of people, as I have much observed, are either notoriously ignorant, or have some time or other faln into some horrible secret grievous sinnes, as *whoredome, oppression*, or the like, the guilt of which lying yet secret-

Obstinate men conceit themselves in a good estate.

secretly on them, makes them flie from the light of *Gods truth*, which should find them out; quarrelling both against it and the Ministers that preach it, *Rom.* 2. 8. And therefore as it is with theeves when they have any stoln goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*; the reason is, they are guilty, they are loth to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to goe to heaven and be saved, if they have been in a wrong way all their life-time. An honest heart will cry after the best means, *Lord search me*, Joh. 3. 20. and open all the doors to the entertainment of the straitest, strictest truths.

Mans perdition is of himself.

Thirdly, the understandings *Obscurity*, or *ignorance* of the infinite exactnesse, glorious purity, and absolute perfection of the Law of God: whence it cometh to passe that this burning lamp, or bright Sunne of Gods law, being set and obscured in their minds, rotten glow-worms of

3. Obscurity.

Mans perdition is of himself.

their own righteousnesse, doing some things according to the law of God, shines and glisters gloriously in their eyes, in the dark night time of dismal darknesse, by doing of which they think to *please God*, and their *estates are very good*. I *was alive*, saith *Paul*, *Rom. 7. 9. without the law*; and he gives the reason of it, because sinne did but sleep in him like a cut-throat in an house where all is quiet. Before the law came, he saw not that deadly secret core of corruption, and that litter of rebellion that was lurking in his heart, and therfore thought highly of himself for his *own righteousnesse*. The *Gospell* is a *glasse* to shew men *the face of God in Christ*, 2 *Cor.* 2. *ult.* The law is that *glasse* that sheweth a man *his own face*, and what he himself is. Now if this *glasse* be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why civill men, formalists, almost every one, think better of themselves then indeed they are, because they reckon without their host, that is, they judge of the number, nature, and greatnesse of their sinnes, by their own books, by their own reason, they look not *Gods dible book*, *Gods exact lawes* over, and compare themselves therewith; if they did, it would make the stoutest heart, and pluck down mens plumes, and make them say, *Is there any*

Gods law a fit glasse for men to see their own misery in.

mercy

mercy so great as to passe by such sins, and to put up such wrongs, and to forgive such sins and debts, one of which alone may undoe me, much more so many?

Mans perdition is of himself.

Fourthly, the understandings *Security* or *sleepinesse*, whereby men never reflect upon their own actions, nor compare them with the rule; although they have knowledge of the Law of God, yet it is with them, as it is with men that have a faire glasse before them, but never beholding themselves in the glasse, they never see their spots. This is the woe of most *unregenerate men*; they want a reflecting power and light to judge of themselves by, *Jer.* 8. 6. You shall have them think on a Sermon, Here's for such a one, and such an one is touched here; when it may be the same Sermon principally speaks of them; but they never say, *This concerneth me, I was found out through the goodnesse of the Lord to day, and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shall finde out many lame Christians, that will yeeld to all the truths delivered in a Sermon, and commend it too, but goe away and shake off all truths that serve to convince them. And hence many men when they examine themselves in generall, whether they have grace or no, whether they love *Christ* or no, they think yes, that they do with all their hearts; yet they neither have

4. Security of mans understanding a hinderance that men never see themselves.

Men are apt to shake off those truths that serve to convince them.

Mans perdition is of himself.

have this grace or any other, whatever they think, because they want *a reflecting light to judge of generals by their own particular courses*. For tell these men, that he that loves another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: now aske them if they *love Christ* thus, If they have any *reflecting light*, they will see where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce?* nay, they are weary of his company in word, in prayer. And that they doe not only *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others happily lament his estate, that see afarre off, but cannot help him, *Isai.* 42.25. A man that is to be hang'd the next day, may dream overnight he shall be a King; why? because he is asleep, he *reflects not on himself*. Thou maist goe to the Devill, and be damned, and yet ever think and dream, *that all is well with thee*. Thou hast no *reflecting light to judge of thy self*. Pray therefore that the Lord would turn your eyes inward, and do not let the Devill and delusion shut you out of your own house, from seeing what Court is kept there every day.

Isa. 42.25. Therefore he hath powred upon him the fury of his anger, &c.

5. Impiety of the understanding is lessening the grace of God.

Fifthly, the understandings *Impiety*, whereby

whereby it leſſens and vilifies the glorious *grace of God* in another: whence it comes to paſſe, that this deluded ſoul ſeeing none much better then himſelf, concludes, If any be ſaved I ſhall no doubt be one, *Iſa.* 26. 10, 11. Men will not behold the Majeſty of *God* in the lives of his *people*; many a man being too light, yet deſirous to go and paſſe for currant, weighs himſelf with the *beſt people*, and thinks, what have they that I have not? what do they that I do not? And if he ſee they goe beyond him, then he turns his own balance with his finger, and makes them too light, that ſo *he himſelf* may paſſe for weight.

Mans peſtdition is of himſelf.

And this vilifying of them and their grace, judging them to be of no other metall then other men, appears in three particulars.

Wicked men vilifie Gods people.

First, they raiſe up falſe reports of Gods people, and nouriſh a kennel of evill ſuſpicions of them: if they know any ſin committed by them, they will conclude, *They be all ſuch*: if they ſee no offenſive ſin in any of them, they are then reputed *a pack of Hypocriter*: if they are not ſo uncharitable (having no grounds) they propheſie they will *hereafter* be as bad as others, though they carry a fair flouriſh now.

1. By raiſing falſe reports upon Gods people.

Secondly, if they judge well of them, then they compare themſelves to them, by taking

2. By comparing Gods people with themſelvs.

Mans perdition is of himself.

taking a scandling only by their outside, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking Candles. They stand so farre off from seeing the inside of a childe of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

3. They think themselves as upright, though not so perfect, as they.

Thirdly, if they see Gods people do excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yea they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are*: and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (*fher* or) sincere Christian differs from another in glory. I speak of those men only, that never were fixt in so high a Sphere as true honesty

honestly dwels, yet falsly father this bad conclusion, that they are upright for their measure, that they have not the like measure of grace receiued as others haue.

Sixthly, the vnderstandings *Idolatry*; whereby the mind sets vp, and bowes down to a false image of grace; that is, the mind being ignorant of the height and excellency of true grace, takes a false framing of it, and so imagines and fancies within it self, such a measure of common grace to be true grace, which the soul easily hauing attained vnto, conceiues it is in the state of grace, and so deceiues it self miserably, *Rom.* 10. 3. And the mind comes to set vp her Image thus.

Mans condition in it self.

6. Idolatry.

Men fancy common grace to be true grace.

First, the mind is haunted and pursued with troublesome fears of hell, *Conscience* tels him he hath sinned, and the *Law* tels him he shall die, and *Death* appears and tels him he must shortly meet with him; and if he be taken away in his sinnes, then comes a black day of reckoning for all his priuie practises, a day of blood, horror, iudgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soul from these miseries, he hopeth it shall not passe so euill with him, but feare it will.

1.

Secondly, hereupon he desireth peace and ease, and some assurance of freedome from these euils. For it is an hell aboue ground

2.

Mans perdition is of himself.

ground ever to be on the rack of tormenting fears.

3. Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it is the least measure of it too:) Hereupon he desires to hear such Sermons, and read such bookes as may best satisfie him concerning the least measure of grace: for, sinne onely troubling him, grace only can comfort him soundly: And so, *Grace*, which is meat and drink to an holy heart, is but Physick to this kind of men, to ease them of their fears and troubles.

4. Hereupon being ignorant of the height of *true grace*, he fancieth to himself such a measure of common *grace* to be true *grace*. As, if he feels himself ignorant of that which troubles him: so much knowledge will I then get, saith he. If some fould sins in his practise trouble him, these he will cast away, and so reforms: If omission of good duties molest him, he will hear better, and buy some good Prayer-books, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5. When he hath attained unto this pitch of his own, now he thinks himself a young begin-

beginner, and a good one too; ſo that if he dieth, he thinks he ſhall do well; if he liveth, he thinks and hopes he ſhall grow better; and when he is come to his own pitch, he here ſets down his ſtaffe as fully ſatisfied. And now if he be preſt to get into the eſtate of grace, his anſwer is, *That is not to be done now, he thanks God, that care is paſt.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by God Almighties power. Let a man have falſe weights, he is cheated grievouſly with light gold; why? becauſe his weights are too light: ſo theſe men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt peeces cheat them. Hence you ſhall have thoſe men, commend pithleſſe ſapleſſe men, for very honeſt men as ever brake bread; why? they are juſt anſwerable to their weights. Hence I have not much wondered at them, who maintain that a man may fall away from true grace: the reaſon lieth here: They ſet up to themſelves ſuch a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true grace, *veritate eſſentiæ* onely, may be loſt; not that grace which is true, *veritate firmæ ſoliditatis*: which latter being rightly underſtood, may be called

Mans perdition is of himſelf.

Bellarmine.

ſpeciall

Mans perdition is of himself.

speciall grace, as the other *common grace*. Hence also you shall have many Professors hearing a hundred Sermons never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost, that they see troubled in mind, because they think presently, they have true grace: Now they begin to be sorrowfull for their sins. 'Tis just according to their own *light weights*.

True grace is clouded from the eyes of all but them that have it.

For the Lords sake take heed of this deceit. True *grace* (I tell you) it's a rare pearl, a glorious Sun clouded from the eyes of all but them that have it, *Rev.* 2. 17. a strange, admirable, almighty work of God upon the soul, which no created power can produce; as farre different in the least measure of it, from the highest degree of common grace, as a Devill is from an Angell; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol grace*, your *Idol-honesty*, true *grace* never aims at a pitch, it aspires only to perfection, *Phil.* 3. 12, 13. And therefore *Chrysostome* calls S. *Paul*, *insatiabilis Dei cultor*, a greedy insatiable worshipper of the Lord Almighty.

7. Error a cause of mans ruin.

Seventhly, the understandings *Error is another cause of mans ruine*. And that is seen principally in these five things, these five errors or false conceits.

First,

First, in judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they do repent, hope they shall be saved. For sinne is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov.* 23. 31, 32. *then* the time cometh when this poyson works, making the heart swell with grief; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with grief in the bitternesse of his soul, *O that I, beast that I am, had never committed it! Lord, mercy, mercy! Prov.* 5. 3, 4, 11, 12. Nay it may be, they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, *Isa.* 58. 3. and hereupon when they hear, that all that sin shall die, they grant this is true indeed, except a man repent, and so they think *they have done already.* This is true; *At what time soever a sinner repents, the Lord will blot out his iniquities*: But this repentance is not when a man is troubled somewhat in mind for sin, but when he cometh to mourn for sin as his greatest evill, as if he should see all his goods and estate on a light fire before him; And that not for some sins but all sins, little and great; and that not for a time, for a fit and

Mans perdition is of himself.

1. Sinne is like sweet poyson, pleasant in the drinking, but bitter in the working.

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and away, (a land-floud of sorrow) but alwaies like a spring never dry, but ever running all a mans life-time.

Secondly, in judging the striving of conscience against sinne, to be the striving of the flesh against the spirit; and hence come these speeches from carnall black mouthes; *The spirit is willing, but the flesh is weak.* And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate than the children of God themselves. As sometime I once spake with a man, that did verily think that *Pilat* was an honest man, because he was so unwilling to crucifie Christ; which unwillingness did arise onely from the restraint of conscience against the fact. So, many men judge honestly, yet simply upon such a ground of themselves: they say they strive against their sins, but *Lord be mercifull unto them*, they say, *the flesh is fraile.* And hence *Arminius* gives a divers interpretation of the 7. chap. to the *Romans*, from ordinary Divines; concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers graceless persons (as he saith himself) having fallen, and falling commonly into sins against conscience, to bring that chapter in their own defence and comfort, because they did that which they allowed not *ver.* 15. and so it was not they, but *sin* that dwelled in them.

Arminius.

And

And so, many among us know they should be better, and strive that they may grow better, but through the power of sin cannot; conscience tels them they must not sinne, their hearts and lusts say they must sinne; and here forsooth is flesh and spirit: Oh no, here is conscience and lust only by the ears together; which striving *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as it's no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and subdued. Take heed therfore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sins though little sins; for thy sins may be, and it is most certain, are more powerfull in *thee*, then in others that have not the like strugling, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *spirit* against the *flesh*, is against sin, *because it is sin*; as a man hates a Toad, though he be never poysoned by it: But the striving of thy conscience against sin, is only against sin, because it is a *troubling, or a damning sin*. The striving of the spirit against the flesh, is from a deadly ha-

Mans perdition is of himself.

The striving of conscience and lust, every reprobate may have.

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tred of sin, *Rom.* 7. 15. But thy striving of conscience against sin is only from a fear of the danger of sin. For *Balaam* had a mind to curse the Israelites, for his monies sake; but if he might have had an house full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

3. Thirdly, in judging of the sincerity of the heart, by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God, for I am not given to whoring, drinking, oppression, swearing; Nor hypocrite, for I hate these shewes, I cannot endure to appear better without then I am within; Therefore *I am upright.* Why? Oh, because my heart is good; my affections and desires within, are better then my life without; and what ever others judge of me I know mine own heart, and the heart is all that God desires. And thus they fool themselves, *Prov.* 28. 26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

He that trusteth in his own heart, is a fool, &c.

Self-love will make a man seek his own good and safety; hence it will pull a man out

out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of this bread!* But the love of Christ makes a man desire Christ and his honour for *himself*, and all other things for *Christ*. It is true, the desires of Sonnes in Christ by faith, are accepted ever; but the desires of servants, men that work only for their wages out of Christ, are not.

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Fourthly, in judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at Gods glory, and yet perish? Yes, and ordinarily too: A man may be liberall to the poor, maintain the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall *course* his utmost and last end. A subtle Apprentice may do all his Masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, as observant as he seems to be: So a subtile heart (yet a villainous heart) may forsake all the world, as *Judas*

4.

2 Kings. 10. 18.

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did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometimes that he could pray so well, know so much, and do as others do, and yet his last end is for himself: But *how can you beleeve, if you seek not that glory that comes from God*, saith Christ? There's many seek the honour of Christ, but do you seek his honour *only?* Is it your last end, where you rest and seek no more but *that?* If thou wouldest know whether thou makest Christs glory thy last end, observe this rule:

Gods honor should be sought as the chiefest good.

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the losse of Gods honour; it is an evident sign thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sin troubled *Paul* more than all the plagues and miseries of the world. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh, not a groan to behold

behold such a spectacle. As sure as the Lord lives, thou seekest not the Lords name or honour as thy greatest good.

Mans perdition is of himself.

5.

Fifthly, in judging the power of sin to be but *infirmity*: For if any thing trouble an unregenerate man, and makes him call his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sin only can justly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the best are compassed about withall, he cannot but lie down securely, and think himself well. And if this error be setled in one that lives in no one known sin, it is very difficult to remove: For let the Minister cast the sparks of hell in their faces, and denounce the terrour of God against them, they are never stirred: Why? because they think, *Here's for you that live in sin*, but as for themselves, although they have sinnes, yet they strive against them, and so cannot leave them; for, *we must have sin as long as we live here*, they say. Now mark it, there's no surer sign of a man under the bloudy reign and dominion of his lusts and sinnes, than this, that is, to give way to sin (though never so little and common) nor to be

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greatly troubled for sinne (for they may be a little troubled) because they cannot overcome sin. I deny not but the *best* do sin daily; yet this is the disposition of *Paul*, and every childe of God, he mourneth not the lesse, but the more for sinne; though he cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more, that he is bound with such fetters he cannot break; so doth every one truly sensible of his wofull captivity by sinne. This is the great difference between *a raging sin* a man will part withall, & a sin of infirmity a man cannot part withall; a sinne of infirmity is such a sin as a man would, but cannot part with it, and hence he mourns the more for it. *A raging sin* is such a sin, as a man happly by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mournes the lesse for it, and gives way unto it. Now for the Lords sake take heed of this deceit; for I tell you, those sins you cannot part withall, if you groan not day and night under them (saying, O Lord help me, for I am weary of my self, and my life) will certainly undoe you. You say, you cannot but *speak idlely*, and *think vainly*, and *doe ill*, as all do sometimes; I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devill, untill the judgement of the *great day*.

And

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

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Secondly, in regard of the false bastard peace begot in the conscience. Why should the Camp tremble when Scouts are asleep, or give false report, when the enemies are neer them? Most men think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it.

2.

Now this false peace is begot in the heart by these four means.

How false peace is bred in the soul.

1. By *Satan.*
2. By *false Teachers.*
3. By *a false Spirit.*
4. By *a false application of true Promises.*

1. By *Satan*, whose kingdome shall fall if it should be divided, and be alwaies in a combustion; hence he laboureth for peace, *Luk.* 11. 24. *When the strong man keepeth the palace, his goods are in peace*; that is, when Satan armed with abundance of shifts and carnal reasonings, possesseth mens souls, they are at peace.

1. By Satan.

Now look as masters give their servants peace, even so the Devill:

1. By removing all things that may trouble them: And,

2. By giving unto them all things that may quiet and comfort them, as meat,

Mans perdition is of himself.

drink, rest, lodging, &c. so doth Satan deal with his slaves and servants.

First, by removing those sins which trouble the conscience: for a man may live in a sin, and yet never be troubled for that sin; for sin against the light of conscience, only troubles the conscience: As children that are tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandements from his youth; *but went away sorrowfull*, because that dust, *that sinne* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devill, when he can make a man live, and wallow, and delight in his sins, and so serve him; and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seek to come out of this wofull estate, *he is sure this man is his own*; and now a poor deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Mat.* 9 13.

9. 13. *Came not to call the righteous but sinners to repentance*, that is, such an one as in his own opinion is fish-whole; every sin being a child of Gods sickneſſe he is never without some kind of sorrow: but some sins only being a naturall mans sickneſſe, they being removed, he recovers out of his former sorrow, and growes well again, and thinks himself sound: but the Lord Jesus never came to save such, therefore Satan keeps poſſeſſion of them. For the Lords sake look to this subtilty; many think themselves in a good estate, because they know not the particular sin they live in; whereas Satan may have stronger poſſeſſion of such as are bound with his invisible fetters and chains, when those that have their pinching bolts on them, may sooner escape.

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Secondly, by giving the soul *Liberty* to recreate it self in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants, when they are put alwaies to work and never can goe abroad, are weary both of work and maſter: that maſter pleaseth them that giveth them moſt liberty. To be pent up all the day long in doing Gods work, *watching*, *praying*, *fighting* againſt every sinne, this is a burthen, this is too strict, and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives

2. By Liberty in sin.

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gives men liberty in their sinfull courses; and this liberty begets peace, and this peace makes them think well of themselves, 2 *Pet.* 2. 19. There's many rotten Professors in these daies, that indeed will not open their mouthes against the sincere-hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needlesse controversies, To what end, or in what manner do I use these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawfull liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devill gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

3. Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best. Let a master give liberty, yet his servant is not pleased, unlesse he have meat and drink, and food: so there's no wicked man under heaven, but as he takes too much liberty in the use of lawfull things; so he feedeth his heart with some unlawfull secret lust, though all the time he live in it, it may be, it is unknown to him.

Unlawfull secret lust to be avoided.

Luk.

Luk. 16. *Dives* had his dish, his *good things*, and so sang himself asleep, and bade his soul *take his ease and rest*: yea, observe this diet is poysoned in it self, but ever commended to the soul as wholesome, good, and lawfull. They Christen sin with a new name, as Popes are at their election; if he be bad, they call him sometimes *Pius*; if a coward, *Leo*, &c. So *covetousnesse* is good husbandry; *Company-keeping*, good neighbourhood; *lying* to save their credit from cracking, but a handsome excuse: and hence the soul goes peaceably on, and beleeves he is in a good estate. Mans perdition is of himself.

Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sinne; hence they are hardly perswaded that they live in sinne, because they cease sometimes from the act of sinne; as no man doth alwaies swear, nor is he alwaies drunk, nor alwaies angry. They think only their fals in these or the like sinnes, are slips and falls which the best men may have sometimes, and yet be a dear child of God. Oh! Satan will not alwaies set men at his work: for if men should alwaies have their cups in their hands, and their queans in their arms; if a covetous man should alwaies root in the earth, and never pray, never have good thoughts, never keep any Sabbath; if a man should alwaies speak *idly*, and never good 4.

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good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterward; as *Mat.* 12. 43. *When the uncleane spirit is gone out of a man, it returns worse. Sampson's* strength alwayes remained, and so doth sins strength in a naturall man, but it never appears untill temptation come.

5. Fair promises of heaven.

Fifthly, by giving the soul fair promises of heaven and eternall life, and fastning them upon the heart. Most men are confident, their *estate is good*; and though God kils them, yet will they trust in him, and cannot be beaten from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *he should not die*, so doth he insinuate his perswasions to the soule, though it live in sin, he shall not die, but doe well enough as the preciseſt. Satan gives thus *good words*, but *wofull wages*, the eternall flashes of hell.

II. Falſe teachers flatter men in their sins, applying comforts to them that should be wounded.

II. *By false Teachers*, who partly by their loose examples, partly by their flattering doctrines in publique, and their large charity in private, dawbing up every one, (especially he that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them

them roundly of their *Herodias* as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly passport; and so they goe out of the world, and die like lambs being wofully cheated, *Mat.* 24. 11. Look abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemn them, and their hearts acquit them: The reason is; such and such a Minister will goe to the Ale-house, and he never prayes in his family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400. false Prophets. Whilest the Minister is of a loose life himself, he will wink at others and their faults, lest in reproving them he should condemn himself, and others should say unto him, *Physitian heal thy self.* Theeves of the same company will not steal from one another, lest they trouble thereby themselves. And hence they give others false Cards to sail by, false Rules to live by: their unconscionable large charity is like a gulfe that swalloweth ships (souls I mean) tossed with tempests and not comforted, *Isa.* 54. 7, 8. And hence, all being fish that cometh to their net, all men think so of themselves.

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III. A *false spirit.* This is a third cause that III.

Mans perdition is of himself.

There is a false spirit that speaks peace, when there is warre.

that begets a false peace. As there is a true *Spirit that witnesseth to our spirits that we are the Sons of God*, Rom. 8. 16. So there is a false spirit, just like the true one, witnessing that they are the Sonnes of God. 1 *John*. 4. 1. We are bid to *try the spirits*: Now if these spirits were not like Gods true Spirit, what need trial? As, what need one try whether dirt be gold, which are so unlike to each other? And this spirit I take to be set down, *Mat*. 24. 23. Now look as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

1. Comparison between true and false spirits.

First, the Spirit of God humbles the soul: so before men have the witnesse of the *false spirit*, they are mightily cast down and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal*. 66. 3.

2. The Spirit of God reveals Christ willing to save.

Secondly, the Spirit of God in the Gospell reveals Jesus Christ and his willingnesse to save; so the *false spirit* discovereth Christs excellency, and willingnesse to receive him, if he will but come in. It fareth with this soul, as with Surveyors of lands, that take an exact compasse of other mens grounds, of which they shall never enjoy a foot. So did *Balaam*, Num. 24. 5, 6. this false spirit sheweth them the glory of heaven and Gods people.

3. Thirdly, hereupon the soul cometh to be

be affected, and to taſte the goodneſſe and ſweetneſſe of Jeſus Chriſt, as thoſe did, *Heb. 6.* and the ſoul breaks out into a paſſionate admiration: Oh! that ever there ſhould be any hope for ſuch a vile wretch as I am, and have been! And ſo joyes exceedingly, like a man half way rapt up into heaven.

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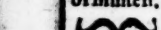
Fourthly, hereupon the ſoul being comforted after it was wounded, now calleth God, *my God*; and Chriſt, *my ſweet Saviour*; and now it doubts not but it ſhall be ſaved; why? becauſe I have received much comfort, after much *ſorow and doubting*, Hoſ. 8. 2, 3. and yet remains a deluded miſerable creature ſtill. But here mark the difference between the witneſſe of each ſpirit. The *falſe ſpirit* makes a man beleeve he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted and that abundantly: but the *true ſpirit* perſwades a man his eſtate is good and ſafe, becauſe he hath not only taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpell, that rejoyced he had found *the Pearle*, but yet ſtaies not here, but ſels away all, and *buyes* the Pearl. Like two Chapmen that come to buy Wine, the one taſts it, and goeth away in a drunken fit, and ſo concludes it is his: So a man doth, that hath the falſe ſpirit: but the true ſpirited man doth not only taſte but

4.

The falſe ſpirit perſwades a man to be in a good eſtate, when he is not.

Mans perdition is of himself.



but buyes the Wine, although he doe not drink it all down when he cometh to taste it; yet he having been incited by tasting to buy it, *now* he calls it his own: So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

The true spirit, when it hath tasted of God, desires more of God.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soul taste the love of the Lord, stirreth up the soul to doe and work mightily for the Lord. Now the soul cryeth out; *What shall I doe for Christ, that hath done wonders for me?* If every hair on my head were a tongue to speak of his goodnesse, it were too little. *Neh.* 8. 10. *The joy of the Lord is our strength.* Psal. 51. 12. *Vphold me with thy free spirit*; or as the *Chaldean* Paraphrase hath it, thy *Kingly spirit*; the Spirit of Adoption in Gods childe is no underling, suffering men to lie down, and crie, My desires are good, but flesh is frail; No, it is a Kingly spirit, that *reigns* where it *liveth*.

IV. *False applying of true Promises*, is the last cause of false peace. And when a man hath Gods spirit within, and Gods hand and promise (as he thinks) for his estate:

now

now he thinks all safe. This did the *Jewes*; they said, *We have Abraham to our Father*; and so reputed themselves safe, God having made them promise, *I will be a God of thee and of thy seed.* But here is a difference between a childe of Gods application of them, and a wicked mans; The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

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The Jewes thought themselvs happy, because they had *Abraham* to their father.

By these four means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The third cause of mans being deceived.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I wil only name three.

1.

First, when the *Will* is resolved to goe on in a sinfull course, and then sets the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnesse

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of a finfull courſe (which pleaſure bribes him) he is contented to ſearch into every corner of his heart, and to try himſelf as many doe, except *there* where his darling luſt lies; *he ſits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon ſtoln gods, and ſo never finds out himſelf, *Job.* 3. 20. A man that hath a mind to ſleep quietly, will cauſe the curtains to be drawn, and will let ſome light come in, but ſhuts out all that, or ſo much as may hinder him from ſleeping: ſo a man having a mind to ſleep in ſome particular finfull courſe at his eaſe, will ſearch himſelf and let ſome light come into his mind.

When men have taſted the ſweetneſſe of ſin, they are like bribed Lawyers, ready to plead for it.

And hence many profane perſons that know much, (their opinions are orthodox, their diſcourſe ſavoury) yet do they know little of themſelves, and of thoſe ſinnes and luſts that haunt them, which they muſt part with; becauſe this light troubleth them, it hinders them from ſleeping in their ſecure eſtate, and therefore they draw the curtain here: Hence many men that live in thoſe ſins of the groſſeſt Uſury, finding the gain, and taſting the ſweet of that ſin, will read all books, go to all thoſe Miniſters they ſuppoſe, that hold it lawfull, and ſo pick up and gather reaſons to defend the lawfulneſſe of the ſinne, and ſo becauſe they would not have it to be a ſinne, find out reaſons, where-

whereby they think it no sin; but the bottome is this, their *will* hath got the bribe, and now the understanding plaies the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

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Secondly, when the *Will* sets the understanding a work to extenuate and lessen sinne: for many when they see their sins, yet make it small by looking at the false end of their Optick-glasse; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *who can say, my heart is clean?* What is the reason that a childe of God hath little peace, many times, after commission of small sinnes? Oh! it is because they see the horrible nature of the least sinne; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts: yet a carnall heart is never troubled for great sins, because they make a light matter of them.

2. Wicked men will lessen and excuse their sins, &c.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne as the horse into the battell. Hence men never fear their estates, because they know not Gods wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse and sting:

3. When men are wilfully ignorant, they never fear their estate.

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So sinne, when it is brought near Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! oh, I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their wofull, miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

The second reason why men ruine themselvs, is carnall security.

Now followeth the second reason of mens ruine. By reason of mans *carnall security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he wil never greatly care to come out of it, *Isa.* 29.9,10. Now this is the estate of many a soule; he doth know his misery, but by reason of the sleepy, secure, sensless spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Reasons of security.

Reas. 1. Why men ruin themselves.

Now the reasons of this security are these:

Because God powres not out the full measure of his wrath upon men, because he kindles not the pile of wrath that lies upon

upon men, it's reſerved and concealed, *not revealed from heaven*; and ſo long, let God frown, Miniſters threaten, and ſmaller judgements drop, yet they will never ſeek ſhelter in Jeſus Chriſt, but ſleep in their ſinnes, untill God rain down flouds of horror, bloud, fire, untill Gods arrowes ſtick in mens hearts, they will never ſeek out of themſelves unto Jeſus Chriſt, *Eccleſ.* 8. 11. So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moſes* muſt be ſent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods ſword is in his Scabbard, men have ſuch ſtout hearts that they will never yeeld; God muſt wound, and cut deep, and ſtab, and thruſt to the very heart, elſe men will never yeeld, never awaken, till Gods fiſts be about mens ears, and he is dragging them to the ſtake; men will never awake and cry for a pardon and deliverance of their woſull eſtate.

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Nah. 1. 2.

So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts as *Pharaoh*.

Secondly, becauſe if they doe in part feel, and ſo fear Gods wrath, they put away the evill day far from them, they hope they ſhall do better hereafter, and repent ſome other time, and therefore they ſay, Soul, eat, drink, follow thy ſports, cups, queans, thou haſt a treaſure of time which ſhall not be ſpent in many years, *Iſai.* 22. 12, 13. that look as it is with the Wax,

Reaſ. 2. Why men ruin themſelves.

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let it be of never so pliable a disposition, and the fire never so hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard: so it is here. Let a man or woman have never so gentle or pliable a nature, and let Gods wrath be never so hot and dreadfull in their judgements, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-bed; and then, oh the promises they plie God with! Try me Lord, and restore me once more to my health and life again, and thou shalt see how thankfull I will be! Because that now they apprehend wrath and misery neer unto them, *Heb.* 3. 13.

Reas. 3. Why men ruin themselves.

Thirdly, because they thinke they can bear Gods wrath, though they doe conceive it near at hand, even at the very doors; men think not that Hell is so hot, nor the Devill so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets present Gods wrath as

as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear Gods wrath, *Nahum* 1. 9. And hence we shall have many men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to bear it, *it is but a damning* they think, and hence they go on securely. Oh poor wretches! the Devill scares and fears all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so terrible a place.

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Fourthly, because they know no better an estate. Hence though they feel their wofull and miserable condition, yet they desire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inne, untill they come to Hell: for such a man pursued by outward miseries, or inward troubles, there stayes, O miserable man that makes shift till he come to hell! They may hear of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *Joh.* 4. 14.

Reas. 4. Why men ruin themselves.

Take a Princes child, and bring it up in a base house and place, it never aspires after a Kingdome or Crown: so men hatcht in this world, knowing no better an estate,

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never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourn for the long abſence of their beloved husbands, becauſe they know them and their worth. God may abſent himſelf from men, weeks, months, years, but men ſhed not one tear for it, becauſe they never taſted the *ſweetneſſe* of his *preſence*. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, dogs and hawks, then in the fellowſhip of God and Chriſt, in Word, in Prayer, in Meditation, which ordinances are burdens and priſon unto them. What is the reaſon of it? Is there no more *ſweetneſſe* in the preſence of Gods ſmiling in Chriſt than in a filthy Whore? Yes, but they know not the worth, ſweetneſſe, ſatisfying goodneſſe of a God. Some ſea-fiſh (they ſay) if once they come into freſh-water, will never return again, becauſe they now taſte a difference between thoſe brackiſh and ſweet waters: ſo is it here, if men did but once taſte the happineſſe of Gods people, they would not for a thouſand worlds be one half hour in their wild looſe ſea again.

Wicked men take more pleaſure in luſts, then in the fellowſhip of God and Chriſt.

Reaſ 5. Why men ruin themſelves.

Fifthly, becauſe if they do know a better eſtate, yet their preſent pleaſures, their ſloth doth ſo bewitch them, and Gods denials when they ſeek unto him, do ſo far diſcourage them, that they ſleep ſtill ſecurely in that eſtate. A ſlothfull heart bewitched

witched with preſent eaſe, and pleaſures and delights, conſidering many a tear, many a prayer muſt it make, many a night muſt it break its ſleep, many a weary ſtep muſt it take towards heaven and Chriſt, if ever it come there, growes diſcouraged and deaded, and hard-hearted in a ſleepy eſtate, and had rather have *a bird in the hand, than two in the buſh*, Pro. 1. 34. Jer. 48. 11. The *Iſraelites* wiſhed *that they were at their onions and garlick again in* Egypt. Was there no *Canaan?* Yes, but they wiſhed thus, becauſe *there were walls built up to heaven, and Giants ſons of Anak in the land*, difficulties to overcome. O ſlothfull hearts! Secondly, becauſe God ſometimes put them to ſtraits, and denyed them what they ſought for, they were of ſuch a waſpiſh teaſty ſullen ſpirit, that becauſe the Lord had them not alwaies on his knees, they would run away: ſo, many a man meets with ſorrow enough in his ſinfull dropſie, drunken eſtate, he hears of heaven, and a better eſtate, yet why goes he to his luſts and fleſhpots again? Oh, becauſe there are ſo many difficulties, and blocks, and hinderances in his way, and becauſe they pray and find not eaſe, therefore they eat, drink, laugh, ſport, and ſleep in their miſerable eſtate ſtill, *Mat.* 7. 14. therefore men walk in the *broad way*, becauſe the other *way to life is ſtrait and narrow*, it is a plague, a burden,

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a prison to be so strict; men had rather sit almost an hour in the stocks, then be an hour at prayer; men had rather be damned at last, then sweat it out and run through the race to receive a crown: and hence men remain secure.

Reas. 6. Why men ruin themselves.

Rom. 1. ult.

Sixthly, because of the strange, strong power of sin, which bears that sway over mens souls, that they must serve it, as prisoners stoop to their Jailor, as Souldiers that have taken their pay, *their pleasure of sin*, must follow it as their Captain, though they goe marching on to eternall ruine; nay, though dooms day should be to morrow, yet they must and will serve their lusts. As the *Sodomites*, when they were smitten with blindnesse, which tormented their eyes, as though they had been pricked with thorns (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

Reas. 7. Why men ruin themselves.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never find mercy when all is done; hence they grow desperately sinfull; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet and

at

at the end of it every man drank up his glaſſe of poyſon, and killed himſelfelfe: ſo men feeling ſuch horrible hard hearts, and being privie to ſuch notorious ſins, they caſt away lives, and heaven, and ſoul for loſt, and ſo periſh wofully, becauſe they lived deſperately, and ſo ſecurely.

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Eighthly, becauſe men nouriſh a blinde, falſe flattering hope of Gods mercy: hence many knowing and ſuſpecting that all is naught with them, yet having ſome hope they *may be in a good eſtate, and God may love them*; hence they lie down ſecurely, and reſt in their flattering hope. Hence obſerve, thoſe people that ſeldome come to a concluſion, to a point, that either they are in the ſtate of grace, or out of it, that never come to be affected, but remain ſecure in their condition, they commonly grow to this deſperate concluſion; *That they hope God will be mercifull unto them; if not, they cannot help it*: like the man that had on his Target the picture of God and the Devill: under the firſt he writ, *Si tu non vis, if thou wilt not*; under the other he writ, *Ipſe rogitat, here's one will.*

Reaſ. 8. Why men ruin themſelves.

Ninthly, becauſe men bring not their hearts under the Hammer of Gods Word to be broken, they never bring their conſciences to be cut. Hence they go on ſtill ſecurely with feſtered conſciences. Men put themſelves above the Word, and their hearts

Reaſ. 9. Why men ruin themſelves.

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hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the Word.

Reas. 10. Why men ruin themselves.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin, men chew not these pils: hence they never come to be affected nor awakened.

Use.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation wil be fearfull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back like Samson the gates of the City, and make a light matter of them? Dost thou see Hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pity thee? But oh hard heart! thou

thou canſt mourn for loſſes and croſſes, burning of goods and houſes, yet though God be loſt, and his image burnt down, and all is gone, thou canſt not mourn. If thine heart were truly affected, the pillow would be waſhed with thy tears, and the wife in thy boſome would be witneſſe of thy heart-breakings in midnight for thoſe ſinnes which have grieved the Spirit of God many a time, thou couldſt not ſleep quietly nor comfortably without aſſurance. If you were ſick to death, Phyſitians ſhould hear how you do; and if you were humbled, we ſhould have you in the bitterneſſe of your ſpirit cry out, *What ſhall we do?* But know it, thou muſt mourn here, or in Hell. If God *broke Davids bones* for his adultery, and the Angels backs for their pride; the Lord, if ever he ſaves thee, will break thine heart too.

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Men mourn for the loſſe of goods, but not for the loſſe of God.

Queſt. But thou wilt ſay, How ſhall I doe to get mine heart affected with my miſery.

Queſt.

Anſw. 1. Take a full view of thy miſery. 2. Take ſpeciall notice of the Lords readineſſe and willingneſſe to receive thee yet unto mercy; for two things harden the heart. 1. *Falſe hope*, whereby a man hopes he is not ſo bad as indeed he is. 2. *No hope*, whereby a man when he ſees himſelf ſo notoriouſly bad, thinks there is no willingneſſe in the Lord to pardon or receive

Anſw. 1. How to get a broken heart.

Two things harden the heart.

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That heart is hard, that neither mercy nor judgement will break.

ceive such a monster of men to mercy; and if neither the hammer can break thy stony heart, nor the Sunshine of mercy melt it, thou hast a heart worse then the Devill, and art a spectale of the greatest misery, 1. In regard of sin. 2. In regard of Gods wrath.

First, in regard of sin. Thou hast sinned, and that grievously against a great God, thou makest no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Isa.* 1.24. and time will come he will make the whole sinfull world by Rivers of fire and bloud, to know what an evill it is.

1. For 1. in every sin thou dost strike God, and fling a dagger at the heart of God.

2. In every sinne thou dost spite against God: for if there were but *one* only thing wherein a man could do his friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me in what one thing canst thou please the Devill, and do God a displeasure, but by sin? Yet, O hard heart, thou makest nothing of it. But consider thirdly, in every sin thou dost disthrone God, and setst thy self above God: for in every sin this question is put, *Whose will shall be done, Gods will or mans?* Now man by sin sets up his own

3. Men by sinning set up their own wil above Gods

will

will above the Lords, and so kicks God (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

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Consider then of Gods wrath, the certainty of it, the unsupportablnesse of it, how that dying in thy sinnes, and secure estate, *it shall fall*; for when men cry *Peace, Peace*, then cometh *sudden destruction at unawares*: pray therefore to God to reveal this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

God wrath the certainty of it

1 Thes. 5. 3, 4.

2 Cor. 5. 19.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties and performances*, when they do feel themselves miserable: the Soul doth as those, *Hos.* 5. 13. men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9. 31, 32.

The third generall reason of mans ruin

For the opening of this point, I shall shew you these two things.

Wherein mens resting in Duties appears.

1. Wherein this resting in *Duties* appears.

2. Why do men rest in *themselves*.

First

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Firſt, this reſting in *Duties* appears in theſe eleven degrees.

1. The Soul of a poor ſinner, if ignorantly bred and brought up, reſts confidently in ſuperſtitious vanities. Aſk a *devout Papiſt* how he hopes to be ſaved; he will anſwer, By his good works. But enquire further, what are theſe good works? why, for the moſt part, ſuperſtitious ones of their own inventions, (for the crow thinks her own bird faireſt) as whipping themſelves, pilgrimage, faſting, mumbling over their Pater-noſters, bowing down to Images and Croſſes.

1.

2. Men ſtand upon their titular profeſſion of Religion.

2. Now theſe being baniſhed from the Church and Kingdome, then men ſtand upon their titular profeſſion of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdome; you ſhall ſee ſome roaring, drinking, dicing, carding, whoring, in Taverns and blinde Ale-houſes; others belching out their oaths, their mouths ever caſting out like *raging ſeas*, filthy frothy ſpeeches; others, like *Iſmaels*, ſcoffing at the beſt men: yet theſe are confident they ſhall be ſaved. Why (ſay they) they are no Papiſts, hang them, they will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jewes boaſted, they were *Abrahams ſeed*: ſo our carnall people boaſt: Am not I a

Zeph. 3. 11.

good

good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallowes made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and the plagues in hell the heavier.

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Mens condemnation will be greater for living debauchedly where the Gospell is preached.

3. If men have no peace here, then they flie to, and rest in the goodnesse of their infidels: you will have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God, and forgivenesse of sinnes: but follow them out of their chambers, watch their discourses, you shal finde it frothy and vain, and now and then powdred with *faith*, and *troth*, and obscene speeches. Watch them when they are croſt, you shall see them as angry as Wasps, and swell like Turkies, and so spit out their venome like Dragons. Watch them in their journies, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familiar with the scum

3. If no peace come from titular profession, men flie to their good infidels.

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of the Countrey for profaneneſſe, and half drunk too ſometimes. Watch them on the Lords day, take them out of the Church once,& ſet aſide their beſt cloaths, they are the ſame then as at another time; and becauſe they muſt not work nor ſport that day, they think they may with a good conſcience ſleep the longer on the morning. Aske now ſuch men how they hope to be ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhewes, they know what good prayers they make in private, their hearts, they ſay, are good. I tell ye brethren, he that truſteth to his own heart and his good deſires, and ſo reſteth in them, is a fool. I have heard of a man that would haunt the Taverns and Theaters, and Whore-houſes at *London* all day; but he durſt not goe forth without private prayer in a morning, and then would ſay at his departure, *Now devill doe thy worſt*; and ſo uſed his prayers (as many do) only as charms and ſpels againſt the poor weak cowardly Devill, that they think dares not hurt them, ſo long as they have good hearts within them, and good prayers in their chambers; and hence they will go near to rail againſt the Preacher as an harſh Maſter, if he doe not comfort them with this, *That God accepts of their good deſires.*

4. If no comfort come from their good inſides they reform ſome groſs ſins.

4. If their good hearts cannot quiet them,

them, but conſcience tels them they are unſound without, and rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, ſwearing, and ſuch like roaring ſinnes; and now all the Countrey ſaith he is become a new man, and he himſelf thinks he ſhall be ſaved; 2 *Pet.* 2. 20. they eſcape the pollutions of the world, as ſwine that are eſcaped and waſhed from outward filth, yet the ſwiniſh nature remains ſtill; like Mariners that are going to ſome dangerous place, ignorantly, if they meet with ſtorms, they goe not backward, but caſt out their goods that endanger their ſhip, and ſo goe forward ſtill: ſo, many a man going towards hell, is forced to caſt out his luſts and ſinnes, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Stags) if they be kept waking from ſleep long, will grow tame: ſo conſcience giving a man no reſt for ſome ſinnes he liveth in, he groweth tame; he that was a wilde Gentleman before, remains the ſame man ſtill, only he is made tame *now*, that is, civil and ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is, commonly, but from ſome troubleſome ſin, and it is becauſe they think it's better following their trade of ſin at another market; and hence

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5. If no comfort in reforming groſs ſins, they flie to humiliation, repentance, &c.

ſome men will leave their *drinking*, and *whoring*, and turn *covetous*, becauſe there is more gain at that market; ſometimes it is, becauſe ſin hath left them, as an old man.

5. If they can have no reſt here, they get into another ſtarting hole, they go to their *Humiliations*, *Repentings*, *Tears*, *Sorrowes*, *and Confeſſions*. They hear a man cannot be ſaved by reforming his life, unleſſe he come to afflict his ſoul too; he muſt ſorrow and weep here, or elſe cry out in hell hereafter. Hereupon they betake themſelves to their ſorrowes, tears, confeſſion of ſinnes; and now the wind is down, and the tempeſt is over, and they make themſelves ſafe. *Mat.* 11. 1. *They would have repented*, that is, the *Heathen*, as *Beza* ſpeaks, when any wrath was kindled from heaven, they would goe to their *ſackcloth* and *ſorrowes*, and ſo thought to pacifie Gods anger again, and here they reſted: ſo it is with many a man; many people have ſick fits and qualms of conſcience, and then they doe as Crows, that give themſelves a vomit by ſwallowing down ſome ſtone when they are ſick, and then they are well again; ſo when men are troubled for their ſinnes, they will give themſelves a vomit of *prayer*, a vomit of *confeſſion* and *humiliation*, *Iſa.* 58. 5. Hence many when they can get no good by this phyſick, by their *ſorrowes*, and *tears*, caſt off

off all again; for making these things their God and their Christ, they forsake them when they cannot save them, *Matth.* 3. 14. More are driven to Christ by the sense of the burden of an hard, dead, blind, filthy heart, then by the sense of *sorrowes*, because a man rests in the one, *viz.* in *sorrows*, most commonly, but trembles and flies out of himself when he feels the other: thus men rest in their repentance, and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damneth more than sinne*; meaning that thousands did perish by resting in it: and hence we see among many people, if they have large affections, they think they are in good favour; if they want them, they think they are cast-awayes, when they cannot mourn nor be affected as once they were, because they rest in them.

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More driven to Christ by a hard heart, then by a sorrowfull heart.

6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the morall law, which is a greater matter than reformation, or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards *God*, as *fasting*, *prayer*, *hearing*, *reading*, *observing the Sabbath*: and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not, I speak not against strictnesse, but a-

6. If no comfort in humiliation, they turn morall men.

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gainſt reſting in it; *for except your righteouſneſſe exceed theirs, you ſhall not enter into the Kingdome of Heaven.* You ſhall finde theſe men flie from baſe perſons and places, like the peſt-houſes, commend the beſt books, cry down the ſins of the time, and cry againſt civill or morall men, (the eye ſees not it ſelf) and cry up zeal and forwardneſſe. Talk with him about many morall duties that are to be done towards God or man, he will ſpeak well about the excellency and neceſſity of it, becauſe his trade and skill whereby he hopes to get his living and earn eternall life lieth there; But ſpeak about Chriſt, and living by faith in him and from him, and bottoming the ſoul upon the promiſes, (peeces of Evangelicall righteouſneſſe) he that is very skilfull in any point of controverſie, is as ignorant almoſt as a beaſt, when he is examined here. Hence, if Miniſters preach againſt the ſinnes of the time, they commend it for a ſpeciall Sermon, (as it happily deſerves too) but let him ſpeak of any ſpirituall inward ſoul-working point, they go away and ſay, He was in their judgement confuſed and obſcure, for their parts they underſtood him not. (Beloved) pictures are pretty things to look on, and that's all the goodneſſe of them; ſo theſe men are (as Chriſt looked on and loved the naturall young man in the Goſpell) and that's all their

their excellency. You know in *Noahs* flood, all that were not in the Ark, though they did climb and get to the top of the talleſt mountains, they were drowned; ſo labour to climb never ſo high in morality, and the duties of both Tables, if thou goeſt not into Gods Ark, the Lord Jeſus Chriſt, thou art ſure to periſh eternally.

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7. If they have no reſt here in their *morality*, they grow hot within, and turn marvellous zealous for good cauſes and courſes, and there they ſtay and warm themſelves at their own fire: thus *Paul*, *Phil. 3. 6. was zealous*, and there reſted. They will not live as many do, like Snails in their ſhels, but rather than they will be damned for want of doing, they are content to give away their eſtate, children, any thing almoſt to get pardon for the ſin of their ſoul, *Mich. 6. 7.*

7. If no comfort in morality, they turn zealous for good cauſes. Rom. 2. 10.

8. If they finde no help from hence, but are forced to ſee and ſay, *When they have done all, they are unprofitable ſervants*, and they ſin in all that which they doe, then they reſt in that which is like to *Evangelicall obedience*, they think to pleaſe God by mourning for their failings in their good duties, deſiring to be better, and promiſing for the time to come to be ſo, and therein reſt, *Deut. 5. 29.*

8. If no comfort for zeal in good cauſes, they turn to mourning for their failings.

9. If they feel a want of all theſe, then they dig within themſelves for power to

9. If no comfort in their mourning for their failings, they ſeek for power in themſelves to be more holy.

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leave ſin, power to be more holy and humble, and ſo think to work out themſelves, in time, out of this eſtate, and ſo they dig for pearls in their own dunghils, and will not be beholding to the *Lord Jeſus*, to live on him in the want of all; they think to ſet up themſelves out of their own ſtock, without *Jeſus Chriſt*, and ſo as the Prophet *Hoſea* ſpeaks, 14. 3, 4. think to ſave themſelves, *by their riding on horſes*, (that is) *by their own abilities.*

10. If no comfort in themſelves, they go to Chriſtlike hirelings, for their own ends.

10. If they feel no help here, then they go unto Chriſt for grace and power to leave ſinne and do better, whereby they may ſave themſelves; and ſo they live upon Chriſt, that they may live of themſelves; they go *unto* Chriſt, they get not *into Chriſt*, *Pſal.* 78. 34, 35. like hirelings that go for power to do their work, that they may earn their wages. A childe of *God* contents himſelf with, and lives upon the inheritance it ſelf, the Lord in his free mercy hath given him. But now we ſhall ſee many poor Chriſtians that run in the very road the Papiſts devoutly go to hell in.

The confeſſion of Papiſts in three particulars.

Firſt, the Papiſt will confeſſe his miſery, that he is (and all men are) by nature a child of wrath, and under the power of ſin and Satan.

Secondly, they hold Chriſt is the only Saviour.

Thirdly, that this Salvation is not by any

any righteouſneſſe in a Chriſt, but righteouſneſſe from a Chriſt only by giving a man power to do, and then dipping mens doings in his bloud, he merits their life. Thus the wiſeſt and devoteſt of them profeſſe, as I am able to manifeſt; juſt ſo do many Chriſtians live. Firſt, they feel themſelves full of ſin, and are ſometimes tired and weary of themſelves, for their vile hearts, and they find no power to help themſelves. Secondly, hereupon hearing, that only Chriſt can ſave them, they goe unto Chriſt to remove theſe ſins that tire them and load them, that he would enable them to doe better than formerly. Thirdly, if they get theſe ſinnes ſubdued and removed, and if they find power to do better, then they hope they ſhall be ſaved: Whereas thou mayeſt be damned, and goe to the Devill at the laſt, although thou doſt eſcape all the pollutions of the world, and that not from thy ſelfe and ſtrength, but from the knowledge of *Jeſus Chriſt*, 2 *Pet.* 2. 20. I ſay wo to you for ever if you die in this eſtate; it is with our Chriſtians in this caſe, as it is with the *Ivy*, which claſps and groweth about the tree, and draws ſap from the tree, but it growes not *one* with the tree, becauſe it is not ingraffed into the tree: ſo many a ſoul cometh to Chriſt, to ſuck juice from Chriſt to maintain his own berries, (his own ſtock of

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It is with many Chriſtians as with Ivy, they get ſap from Chriſt, but grows not one with Chriſt becauſe not graffed.

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of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Christ. Now the reasons why men rest in their duties, are these:

Why men do rest in their good duties.

Reas. 1. It is natural to say *Do this and live.*

First, because it's naturall to a man out of Christ to do so. *Adam* and all his posterity was to be saved by his doing; *Do this and live*, work and here is thy wages, win life and wear it: Hence all his posterity seeks to this day to be saved by *doing*. *Like father, like son.* Now to come out of all duties truely to a Christ, hath not so much as a coat in *innocent*, much lesse *corrupted* nature; hence men seek to themselves. Now as it is with a brankrupt, when his *stock is spent*, and his *estate cracked*, before he will turn Prentice, or live upon another, he will turn Pedler of small Wares, and so follow his old Trade with a lesse *stock*: so men naturally follow their old Trade of *Doing*, and hope to get their living that way: and hence men having no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himself as at other times: so when mens strength is lost, and God and grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

2. Ignorance of Christs righteousnesse.

Secondly, because men are ignorant of *Jesus Christ* and his righteousnesse; hence men

men cannot goe unto him, becauſe they ſee him not; hence they ſhift as well as they can for themſelves by their duties, *John* 4. 14. Men ſeek to ſave themſelves by their own ſwimming, when they ſee no cable caſt out to help them.

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Thirdly, becauſe this is the eaſieſt way to comfort the heart, and pacifie conſcience, and to pleaſe God, as the ſoul thinks; becauſe by this means a man goes no further than himſelf.

Reaſ. 3. Good duties the naturall way of pleaſing God.

Now in forſaking all duties, a ſoul goeth to heaven quite out of himſelf, and there he muſt wait many a year, and that for a little it may be. Now if a fainting man have *Aqua vitæ* at his beds head, he will not knock up the ſhop-keeper for it. Men that have a Balſome of their own to heal them, will not goe to the Phyſitian.

Fourthly, becauſe by vertue of theſe duties a man may hide his ſin, and live quietly in his ſin, yet be accounted an honeſt man, as the whore in *Prov.* 7. 15, 16. having performed her vows, can intice without ſuſpicion of men, or check of conſcience; ſo the *Scribes* and *Phariſees* were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men ſet their duties at a higher rate than they are worth, thinking *they* ſhall ſave them becauſe they are ſo uſefull to them. Good duties, like new apparell on

Reaſ. 4 By good duties ſin may be kept in.

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a man pursued with hue and cry of conscience, keep him from being known.

Use. 1. Not to rest in good duties.

Take heed of resting in duties; Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, *Gal.* 5. 3. The paths to hell are but two. The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a cleaner way. When the *Israelites* were in distresse, [illegible] 10. 14. the Lord bids them go [illegible] they served: so when thou shalt [illegible] ling on thy death-bed, the Lord will say, go unto the *good prayers* and *performances* you have made, and the tears you have shed. Oh they will be miserable comforters at that day.

Object.

Object. But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but only by the mercy of God, and merits of Christ.

Answ. Difference between trusting and resting in duties.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that only good duties can save him. A man rests in duties when he is of this opinion, that only Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart,

heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant:* (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

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But because it is hard for to know when a man rests in duties, and few men finde themselves guilty of this sinne, which ruins so many, I will shew two things:

1. The signes of a man resting in duties.
2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not goe on in it.

First, for the signs whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they doe) he perisheth eternally.

Signs of mens resting in duties.

First, those that yet never saw they *rested in them*, they that never found it an hard matter to *come out of their duties*. For it's most naturall for a man to stick in them, because nature sets men upon *duties*; hence it's a hard matter to come out of resting in duties. For two things keep a man from Christ.

Sign. 1.

1. *Sin.* 2. *Self.* Now as a man is broken off from *sin*, by seeing and feeling it, and groan-

2 Things keep us from Christ.

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groaning under the power of it: ſo is a man broken from *himſelf*. For men had rather do any thing than come unto Chriſt, there is ſuch a deal of *ſelf* in them; therefore if thou haſt no experience, that at no time thou haſt reſted too much in thy duties, and then didſt groan to be delivered from theſe intanglements, (I mean not from the *doing* of them, this is *Familiſme* and profaneneſſe, but from *reſting* in the bare performance of them) thou doſt rely upon thy *duties* to this day.

Sign. 2. A prizing of bare performance of duties.

Theſe reſt in duties, that prize the bare performance of *duties* wonderfully; for thoſe duties that carry thee out of thy ſelf unto Chriſt, make thee to prize Chriſt, Now tell me, doſt thou glory in thy ſelf? Now I am ſome-body. I was *ignorant*, *forgetfull*, *hard hearted*, now I underſtand and remember better, and can ſorrow for my ſins; if thou doſt reſt here, thy *duties* never carryed thee further then thy *ſelf*. Doſt thou think after that thou haſt prayed with ſome life, now I have done very well, and now thou doſt verily think (meaning for thy *duties*) the Lord will ſave thee, though thou never come to *Chriſt*, and ſayeſt, as he in another caſe, *Now I hope the Lord will do good to me, ſeeing I have got a Prieſt into my houſe*, *Judg.* 17. 13. Doeſt thou inhance the price of *Duties* thus, that thou doſt dote on them? then I do pronounce from God, thou

thou doſt *reſt in them: Theſe things* (ſaith *Paul*) *I accounted gain* (that is, before his converſion to Chriſt, he prized them exceedingly;) but *now I account them loſſe:* And this is the reaſon why a childe of God commonly after all his prayers, tears and confeſſions, doubts much of *Gods love towards him:* whereas another man that falleth ſhort of him, never queſtions his eſtate; the firſt ſees much rottenneſſe and vileneſſe in his beſt duties, and ſo judgeth meanly of himſelf; the *other* ignorant of the vileneſſe of them, prizeth them, and eſteemeth highly of them, and ſetting his corn at ſo high a price, he may keep them to himſelf; the Lord never accepteth them nor buyeth them at ſo high a rate.

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Phil. 3. 8. Good duties muſt be counted loſſe in compariſon of Chriſt.

Thirdly, thoſe that never came to be ſenſible of their *poverty* and utter *emptineſſe of all good:* for ſo long as a man hath a penny in his purſe, that is, feels any good in himſelf, he will never come a begging unto *Jeſus Chriſt*, and therefore reſts in *himſelf.* Now didſt thou never feel thy ſelf in this manner poor, *viz.* I am as ignorant as any beaſt, as vile as any Devill; O Lord, what a neſt and litter of ſinne and rebellion lurks in my heart! I once thought at leaſt my heart and deſires were good, but now I feel no ſpirituall life. Oh dead heart! I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever lived. If thou doſt not

Sign. 3. An inſenſibility of our own emptineſs.

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Isa. 66. 2. Sign. 4. A Legall, not an Evangelical righteousnesse.

not thus feel thy self poor, thou never cameſt *out of thy duties*; for when the Lord bringeth any man to Chriſt, he brings him *empty*, that ſo he may make him beholding to *Chriſt* for every *farthing token*.

Fourthly, thoſe that gain no *Evangelicall righteouſneſſe by duties*, reſt in *duties*; I ſay, *Evangelicall righteouſneſſe*, that is, more prizing of acquaintance with, deſire after, loving and delighting in union with the Lord *Jeſus Chriſt*: for a morall man may grow in *Legall righteouſneſſe*, (as the ſtony and thorny ground *ſeed* ſprang up and increaſed much, and came near unto maturity) and yet *reſt in duties* all this while. For as 'tis with trades-men, they *reſt* in their buying and ſelling, though they make no gain of their trading: Now *Jeſus Chriſt* is a *Chriſtians gain*, Phil. 1. 21. and hence a child of God asks himſelf after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Chriſt? have I got more knowledge of Chriſt, more admiring of the Lord Jeſus?* Now a carnall heart that *reſts in his duties*, asketh only what he hath done, as the *Phariſee*, *I thank God I am not as other men, I faſt twice a week, I give almes*, and the like; and thinks verily he ſhall be ſaved, becauſe he *prayes*, & becauſe he *hears*, and becauſe he *reforms*, and becauſe he *ſorrowes* for his ſins, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the

the duty: and so they are like that man that I have heard of, that thought verily he should be rich, because he had got a wallet to beg: so men, because they perform duties, think verily they shall be saved. No such matter, let a man have a bucket made of gold, doth he think to get water because he hath a bucket? No, no, he must let it down into the well, and draw up water with it: so must thou let down all thy duties into Christ, and draw light and life from his fulnesse, else though thy duties be golden duties, thou shalt perish without *Christ*. When a man hath bread in his wallet, and got water in his bucket, he may boldly say, so long as these last, I shall not famish: so mayest thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdome or power, so long shall I be directed and enabled in well-doing.

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We must let all our duties down into Christ, and draw from his fulnesse.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these duties which carry a man out of *himself* unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him and fence him in his sinne, *Isa.* 1. 14. A Cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels,

Sign. 5. When our duties make us sin more boldly.

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no duties to rest upon, cannot willingly be drawn into sin: but another man, though he be loaden with sinne (even sometimes against his conscience,) yet having *duties* to bear him up, goeth merrily on in a sinfull course, and makes no bones of sinne. When we see a base man revile a great Prince, and strike him, we say, Surely, he durst not do it, unlesse he had some body to bear him out in it, that he rests and trusts unto; so when we see men sin against the great God, we conceive, certainly, they durst not do it, if they had not some duties to bear them out in it, and to encourage them in their way, that they trust unto.

To sin and ask God forgivenesse is but mean satisfaction.

For, take a *profane man*, what makes him *drink, swear, couzen, game, whore*? Is there no God to punish? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he so then? Oh! he prayeth to God for forgivenesse, and sorroweth and repents in secret (as he saith) and this bears him up in his lewd pranks.

Take a morall man, he knowes he hath his failings, and his sinnes, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then?

the reason is, he constantly observeth *morning* and *evening prayer*, and then he craves *forgivenesse* for his failings, by which course he hopes he makes his peace with *God*; and hence he sinneth without fear, and ariseth out of his falls into sin, without sorrow. And thus they see and maintain their sins by their *duties*, and therefore *rest in duties*.

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Sixthly, those that see little of their vile hearts by *duties*, rest in their duties; for if a man be brought nearer to Christ, and to the light, by *duties*, he will spie out more *moats*; for the more a man participates of *Christ*, *his health and life*, the more he seeleth the *vilenesse* and *sicknesse* of sin. As *Paul* when he *rested in duties* before his conversion, before that the *Law* had humbled him, *he was alive*, that is, he thought himself *a sound man*, because his *duties* covered his sins, like fig-leaves. Therefore aske thine own heart, if it be troubled sometimes for sin, and if after thy *praying* and *sorrowing* thou dost grow well, and thinkest thy self safe, and seelest not thy self more vile? If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednesse, and the Lord will find thee out and unmask thee one day, and woe to thee if thou dost perish here.

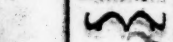
Sign. 6. When we see not our vile hearts by our duties.

Rom. 7. *Paul* when he rested in duties, thought he was alive when he was dead.

Secondly, therefore behold the *Insufficiency of all duties to save us*; which will appear in these three things, which I speak, that

The insufficiency of any duty to save a man, appears in three things.

Mans perdition is of himself.



1. Our best duties are sinfull.

you may learn hereafter never to *rest in duties.*

First, consider *thy best duties* are tainted, poysoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in *themselves*) for if the best actions of *Gods people* be filthy, as they come from them, then to be sure, all wicked mens *actions* are much more filthy and polluted with sin: but the first is true, *All our righteousnesse are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all *good actions*, (that is, the *heart*) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which sins are daggers at Gods heart, even when a man is praying and begging for his life; therefore there is no *hope* to be saved by *duties.*

Isai. 6. 6. Mans righteousnesse like rags.

2. The glory of imperfect actions is but as grasse.

Secondly; suppose thou couldest perform them without sinne, yet thou couldst not hold out in doing so, *Isa.* 40. 6. *All flesh and the glory thereof is but grasse.* So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst doe so for a time, live like an Angel, shine like a Sun, and at thy last gasp have but an idle thought, commit the least sinne, that one rock will sink thee down even in the Haven, though never so richly laden;

one

one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, will burn thee, one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek.* 18.24. for it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

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Gal. 3.10.

Thirdly, suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, and dost thou think thine *obedience* for the time to come can satisfie the *Lord* for all those rents behinde, for all those sins past? as can a man that pales his rent honestly every year, satisfie hereby for the old rent not paid in 20. years? all thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men* may forgive wrong and debts, because they be but finite; but the least sinne is an infinite evil, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therefore *duties* are but *rotten crutches* for a soul to rest upon.

3. Our good actions will not satisfie for sin past.

God cannot remain God, and forgive sin without satisfaction.

But to what end should we use any *duties*? cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should we pray any more then? let us cast

Object. To what end are our duties

Mans perdition is of himself.

Answ.

Good duties not to be cast off, but our resting upon them.

off all *duties*, if all are to no purpose to save us, as good play for nothing as work for nothing.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting in* these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their crowns, *Rev.* 4. 10, 11. saying, If there be any good or graces in these *duties*, it's thine, Lord: for it is the Princes favour that exalts a man, not his own gifts; they came from *his good pleasure*.

Object.

But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

Answ.

Use 1. We are to perform good duties for 3. ends.

For these three ends.

1. To bring us to Christ.

1. To carry thee to the *Lord Jesus* the only Saviour, *Heb.* 7. 25. he only *is able to save* (not *duties*) *all that come unto God* (that is, in the use of meanes) *by him*. Hear a Sermon to carry thee to Jesus Christ: Fast and pray, and get a full tide of *affections* in them to carry thee to the *Lord Jesus Christ*, that is, to get more *love* to him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties as *Noahs Dove* did her wings, to carry thee to the *Ark of the Lord Jesus Christ*, where

where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the Lord *Jesus Christ*. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is only to lead them to her: so men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only hand-maids to lead the soul unto the Lord Jesus Christ.

Mans perdition is of himself.

Good duties are the means by which we come to Jesus Christ.

Use 2. Good duties are evidences of Gods love to us in Christ.

Secondly, use duties as evidences of *Gods everlasting love to you, when you be in Christ*; for the graces and duties of *Gods people*, although they be not causes, yet they be tokens

Mans perdition is of himself.

kens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, *Heb.* 6. 9. Let a man boast of his *joyes, feelings, gifts, spirit, grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly il-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1. 8, 9, 10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath a fair Evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because it is an *evidence* to assure him, that it is his own; and so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because *duties do not save thee*, wilt thou cast away *good duties*? No, for they are *evidences* (if thou art in Christ) that the *Lord* and *mercy* is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

Use 2. Good duties honor God being used.

That God *the Father of our Lord Jesus Christ* may be honoured by the performance of these *duties*, therefore use them:

Christ

Christ shed his bloud that he might purchase unto himself *a people zealous of good works*, Tit. 2. 14. not to save our souls by them, but to *honour him*. O let not the bloud of Christ be shed in vain! *Grace* and *good duties* are a Christians crown; it is sin only makes a man base: Now shall a King cast away his Crown, because he bought not his Kingdome by it? No, because it is his *ornament* and *glory* to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform duties because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, go out of *duties*, and match thy soul to the Lord Jesus: take him for better and for worse, so live in him and upon him all thy daies.

Mans perdition is of himself.

Fourthly, by reason of mans *head-strong presumption*, or false faith, whereby men seek to save themselves by *catching hold on Christ*, when they see an *insufficiency in all duties* to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to *Christ*. I mean, they look not after faith wrought by an omnipotent power, which *the eternall Spirit* of the *Lord Jesus* must *work* in them; but they content themselves with a faith of their own

The fourth generall reason of mans ruin.

Eph. 1. 19.

Mans perdition is of himself.

own forging and *framing*, and hence they think verily, and beleeve, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doors (out of heaven hereafter for ever) for their labour.

Men beleeve no salvation but by Christ, & so think they hold Christ in the hand of faith.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to beleeve, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich.* 3. 11.

Easier converting a man in India then in England.

It is in this respect a harder matter to convert a man in *England* than in *India*, for there they have no such shifts and forts against our Sermons, to say they beleeve in Christ already, as most amongst us doe: we cannot rap off mens fingers from catching hold on Christ before they are fit for him;

him; like a company of theeves in the ſtreet, you ſhall ſee an hundred hands ſcrambling for a jewel that is fallen there; that have leaſt, nay nothing to do with it. Every man ſaith almoſt, *I hope Chriſt is mine, I put my whole truſt and confidence in him*, and will not be beaten from this. What muſt a man deſpair? muſt not a man truſt unto Chriſt? Thus men will hope and truſt, though they have no ground, no graces to prove they may lay hold and claim unto Chriſt. This *hope* ſcared out of his wits, damns thouſands: for I am perſwaded, if men did ſee themſelves *Chriſtleſſe creatures*, as well as *ſinfull creatures*, they would cry out, *Lord, what ſhall I doe to be ſaved?*

Mans perdition is of himſelf.

This faith is *a precious faith*, 2 Pet. 1. 2. *Precious things* coſt much, and we ſet them at a high rate; if thy faith be ſo, it hath coſt thee many a prayer, many a ſob, many a ſalt tear. But ask moſt men how they came by their faith in Chriſt; they ſay very eaſily; when the Lion ſleeps, a man may lie and ſleep by it; but when it awakens, wo to that man that doth ſo: ſo while God is ſilent and patient, thou mayſt befool thy ſelf with thinking thou doſt truſt unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for by virtue of this falſe faith, men *ſinning*, take *Chriſt* for a *diſhclout* to wipe them clean again, and that is all the uſe they

A precious faith got at a high rate.

While God is ſilent, we may think we truſt in him: but when he appears in his word, it will prove otherwiſe.

Mans perdition is of himself.

they have of this Faith. They sin indeed, but they trust unto Christ for his mercy, and so lie still in their sins: God will revenge with bloud and fire, and plagues, this horrible contempt from heaven.

Hence many of you trust to Christ, as the *Apricock* tree that leans against the wall, but it's fast *rooted* in the earth: so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthinesse still. Woe to you if you perish in this estate, God will hew you down as fuell for his wrath, what ever mad hope you have to be saved by *Christ*.

Two things observable.

This therefore I proclaim from the God *of heaven* to you, 1. You that never felt your selves as unable to beleeve, as a dead man to raise himself, you have as yet no faith at all. 2. You that would get faith, first must feel your inability to beleeve: and fetch not this slip out of thine own garden; it must come down from Heaven to thy soul, if ever thou partakest thereof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; the *Lord* lay not this sin to their charge who have *stopt my mouth, labouring to withhold the truth in unrighteousnesse*. And blessed be the good God, who hath stood by his unworthy servant thus long, inabling him to lead you so far, as to shew you the rocks and dangers of your passage to another world. *FINIS.*

THE SAINTS JEWEL,

SHEWING

How to apply the Promiſe.

AND THE

SOULS INVITATION

UNTO

JESUS CHRIST.

In two SERMONS preached by THOMAS SHEPPARD.

For the promiſe is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God ſhall call, Act. 2. 29.

Behold, I ſtand at the door and knock, if any man hear my voice and open the door, I will come in and ſup with him and he with me, Rev. 3. 20.

London, Printed for *John Sweeting*, 1655.

To the Reader.

READER, the body may as well subsist without the soule, as the soule can without a promise, and as the body is not wearied with bread (being the staffe of life) though it hath it every day for nourishment, so likewise the fainting hungry soule can never be cloyed with feeding upon the promises: for which cause I have also adventured this little Sermon, not doubting, but it may reap its due fruit, from those whose hearts are rightly affected; which God granting, I shall account my labour abundantly requited. Farewell.

THO. SHEPPARD.

April. 2. 1655.

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THE SAINTS JEWEL,

Shewing how to apply the Promise.

Having these promises, dearely beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. 2 Cor. 7. 1.

THe Apostle *Paul* in the former chapter exhorteth the Corinthians to beware of unequall yoking themselves with unbeleevers, and he gives a double argument for it, one from the unequalness of it, the other from the promises, as in my text, *Having these promises.*

In these words are three parts.

First, a loving appellation, in these words, *Having these promises, dearly beloved.* 1.

A gracious exhortation, *let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God.* 2.

An argument for instigation, or motive that he useth to presse his exhortation, 3.

which

which is from the nature of the promiſe.

That which is in the laſt part of the diviſion, is firſt in order of the words, and therefore we will look upon the words, as they lie in order: and ſo from the laſt part and firſt words I ſhall handle this doctrine.

Doct. That God made many promiſes unto his people.

I am come to you this day not to ſet out unto you the excellency of wit or learning, or the creature: but the excellency of a naked promiſe, according to that, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious promiſes.*

Now all the promiſes of God unto his people, are ſuch as concerne the body, or the body and the ſoul: thoſe that concern the body are with this limitation, that is, ſo farre as concernes Gods glory, and the good of our ſoules: but for the body and ſoule, conſider that place. *For the Lord is a* Pſ. 84. 11. *Sunne and Shield, the Lord will give grace and glory, and no good will he withhold from them that live upright ly.*

Reaſons why God hath made promiſes to his people.

I Come to the reaſons why God hath thus made many promiſes unto his people, and they are three.

Reaſ. 1. The firſt reaſon is this, that his people might have a fit object for their faith to lay hold upon: for if you look upon all the creatures in the world, you ſhall not finde

finde in all of them jointly, or any of them apart, a fit object for faith to worke upon, or be satisfied in: it is with faith as with a poore woman that hath a child, and hath nothing in the world to give it, she takes the child at her back and goeth from doore to doore, and what she getteth she giveth to the child; so faith takes the soul, and carrieth it to promise after promise, and what ever she findes there she gives it to the soule.

The second reason, why God hath made many promises unto his people, is, that they may have a ground of comfort: for as it is the object of their faith, so it is the ground of their comfort: for all other things of this world cannot profit, or comfort the beleeving soule; as suppose we should goe to friends for comfort, it may be they want comfort for themselves, and so are unfit to comfort us, or it may be they will not comfort us, or it may be they are a great way off and so cannot do it; or perhaps though able and sometimes willing, yet they are mutable in their comforts, so as though at one time they are willing and doe comfort us, yet another time they faile us: but Christ to whom the soule is led by the promise, not only hath comfort and is able to comfort us, but he is willing also to give comfort to us, who knoweth our wants, *and is neer* *Reas. 2.* *Psal. 145. 18.*

to all that call upon him in truth, and also he is immutable in his comforts. And were the creature a sufficient ground of comfort to Gods people, then to want the creature were a sufficient ground of misery to them: but a man may want health, wealth, liberty, and the like, and yet through and in Christ, his soule may have satisfying comfort: but if he want Christ, though he hath a fulnesse of the creature, he is most miserable and without all satisfying comfort; the promise onely is able to afford comfort to the soule in health, in sicknesse, in life, and in death.

Reas. 3. The third reason, why God hath made many promises unto his people is, that they may become mutuall comforters one of another, by having somewhat by experience from a promise, wherewith they may be enabled to comfort others, so that you may see the promise is not given, to comfort our selves with onely, but also one another.

Use 1. Of triall. Now for use. Is it so that God hath made many promises unto his people? let us try our selves, whether we have any right to the promises, or no; I will name but one note that you may the better remember it, and it is a true one, for you shal find it in Scripture. *But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that beleeve.* Gal. 3. 22.

So

So that you may see it is to them, and to them onely that beleeve: he that can exercise faith in the promise, hath right to the promise, *For ye walk by faith and not by sight.* 2 Cor 5.7.

If Christians be in affliction, and see that it doth them good, then it is easie to beleeve that promise which God hath made, *All things shall worke together for the good of them that love God.* But to beleeve this promise, when we cannot see any good come of affliction, that is to beleeve by faith and not by sight: but when we can see no good come by affliction, but finde our selves more dead and dull, and also God to frowne upon us, and yet we trust in God, and beleeve the promise, and stay our soules upon Gods word; this is to live by faith, as we are commanded. *Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkenesse and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Faith maketh things absent to be present, and maketh the promise good to us, though things seeme to thwart the promise never so much. *Now faith is the substance of things hoped for, and the evidence of things not seene,* with the eye of sense. As *Abraham* beleeved against hope, that he should have a child, according as God had promised: so must we trust God upon a naked promise, Rom. 8. 28. Isai 50.10. Heb. 11.1. Rom .4. 18.

that if health ſhould be gone, or wealth, liberty, ſtrength, friends, yea life it ſelf almoſt gone, and God ſeems to be gone, and hell to be threatned, yet ſtill to truſt in God, and beleeve, this is to live by faith, and comfort is in the promiſe for all ſuch; but I ſpeak now to Gods people.

Uſe 2. Of comfort to the godly.

The ſecond uſe of this doctrine is, That ſeeing God hath made many promiſes unto his people, it is a ground of comfort unto them all, that though they goe up and down ſad, as if they were the worſt people in the world, yet have they the only cauſe to rejoyce, and they only in all the world. For here is comfort againſt all their ſins, God hath promiſed to doe them away. *I am he that blotteth out thy ſinnes, for mine own names ſake*; comfort thy ſelf, Chriſt is thine. *I am my beloveds, and my beloved is mine*; if therefore there be enough in Chriſts merits, hold up thy head and take comfort to thy ſelf.

Iſai. 43. 25.

Object. Oh but ſaith the poor ſoul, I finde ſin prevaile, and how can I then be comforted?

Anſw. Mic 7.18, 19, 20. I anſwer, look into that place of Scripture, *I will ſubdue your iniquities, and caſt your ſinnes into the midſt of the ſea*, and in the 20. verſe, you may ſee the oath of God, for the trueth and mercy of the promiſe was gone forth before.

Object. But ſaith the ſoul, the Devill will be buſie with me wherever I goe, and how can I be chearfull?

I anſwer, God hath ſaid it, *I will tread downe Satan under your feet ſhortly.* Comfort thy ſelfe in this, though Satan may trouble thee for a time, yet thou ſhalt have him under thy feet ſhortly. *Anſw.* Rom. 16. 20.

Oh but again ſaith the ſoul, I ſhall meet with abundance of oppoſition in the world, and I am not able to make my party good, and how can I then rejoyce? *Obiect.*

I anſwer, flee thou to the promiſe againſt that alſo, as where it is ſaid, *Though hand joyne in hand*, &c. Though men joyne themſelves together, and ſtrike hands, even with the devill againſt Gods children, yet ſhall they not overcome them. *Anſw.* Prov. 11, 21.

But alas ſaith a poor ſoule, I am in preſent want of outward comfort, and how ſhould I be comfortable in ſuch a condition? *Obiect.*

I anſwer, It may be God dealeth with thee in this, as a mother with her children, who takes away the victuals from the children for a while, and puts it into the cubbord, but afterwards ſhe giveth it them again. So ſometimes God taketh away theſe outward things, and locketh them up for a while in the cubbord, which is in the promiſe, and when he ſeeth it beſt for us, he giveth it to us again: and thus he did with *Job*, He tooke away all his outward comforts, and left him ſo poor, as it is a proverb at this day (As poore as *Job*:) but *Anſw.* Iob 1. 15. &c.

but after a while, God did not only restore unto him his former comforts, but gave him double: And this was written for thy comfort, and the strength of thy patience: comfort thy selfe therefore, happinesse is above the creature.

Object. But I shall meet with many mocks and reproaches in the world.

Answ. *Answ.* Let us comfort our selves against this with Gods promises: let us doe as the covetous man in the Poet, who being mocked as he went in the streets, went home and looked into his closet, and there seeing his bags of gold, rejoyced in his wealth, and scorned all their reproaches: so when we are mocked and scorned of men of the world, let us look into the Bible, and we shall finde bags of promises, true treasure, and therein let us rejoyce.

Object. But it may be the poor soul will say, Alas I cannot goe to God by prayer to fetch comfort, or if I doe pray, it is with so much coldnesse and deadnesse, as I cannot beleeve I shall obtain any thing.

Answ. I answer, though it be so, yet beleeve and thou shalt have thy desire, though it may be thou canst but chatter, and though others hearing thee, regard it not, yet God will say, let me heare thee, and as a father loves to heare his child prattle, though others regard it not, so God loveth to hear his children pray.

But

But oh, I am afraid of death, and that taketh away all my joy and comfort. *Object.*

I answer, thou mayest comfort thy self against that, yea and make death it self a ground of comfort and joy to thy self. If a child be at board from his fathers house, though he be at play with his fellowes; yet if he see horse and man come to fetch him, he is glad, and leaves his play and companions to goe home to his father willingly: so here we are at board in the world, and we are at play, as it were, among the creatures, but when death comes, which is as horse and man, we should be willing to goe to our Fathers house, which is best of all. *Answ.*

But I am afraid if suffering times should come, I should never be able to stand out. *Object.*

If God call thee to sufferings, he will give thee grace sutable to thy condition, *he will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to beare it.* *Answ.* 1. Cor. 13. 10

But alas, I am afraid I shall fall away from God, and that continuall feare thereof, doth take away all my comfort. *Object.*

Answer, None can plucke thee out of Christs hand, neither sin nor devill; she were a cruell mother that would cast her child into the fire; Christ must doe so, if thou shouldest go to hell; yea more, if that should be so, he should rend a member from *Answ.*

himself, for he is thy head, and thou art one of his members: therefore for thy comfort know this cannot be; the Lord saith, *I will make an everlasting covenant with them, that I will not turne away from them to do them good.* But you may say perhaps, I shall turn from him; see therefore what followeth in the same verse, *I will put my feare in their hearts, and they shall not depart from me.*

The perpetuity of Gods love to his.

Object. This is good newes, it may be the poor creature will say, if I had right to the promise, but alas, I cannot beleeve, and take a naked promise.

Answ. *Answ.* Doest thou desire to beleeve and to have Christ, and canst thou say thus? If it were possible heaven and Christ could be separated, I would rather have Christ without heaven, then heaven without Christ; then comfort thy self, for God hath promised, *I will give to him that thirsteth of the water of life freely.*

Object. But this is a hard matter, and I cannot say, I truely desire Christ on such tearmes as I should.

Answ. But is it a griefe to thy heart that thou canst not deny thy self, and desirest rather then be separated from Christ, to close with Christ, even upon any tearms? is it thy burthen, because thou canst not desire to beleeve as thou shouldest? Then comfort thy selfe, *God will accept the will for the deed* in this case.

2 Cor. 8. 12.

But

But the ſoule obiecteth and ſaith, Alas I am ſo farre from being grieved as I ought, that I rather find a hard heart that will not grieve and mourne for ſin, I cannot finde breakings of heart for it. *Obiect.*

For thy comfort, I will come one ſtep lower to thee, haſt thou any will to it? Mark this place, if any place in the whole Scripture be for thee, here it is in the laſt words of this verſe. *And whoſoever will, let him take of the water of life freely.* *Anſw.* Rev. 22. 17.

But it may be the wicked will ſay, I will have Chriſt: but ſtay, not every one that ſaith ſo ſhall have Chriſt, but art thou willing to part with thy ſinnes, and it may be to part with health, wealth, liberty, friends, yea and your own life alſo? what ſay you? Are you willing upon theſe tearmes?

But the poor ſoul ſaith again, I feare I ſhall never doe this, but art thou willing that Chriſt ſhould make thee willing, and pitch thee upon a promiſe, and ſhould hold thee there? If thou canſt finde theſe things, then comfort thy ſelf, for thou haſt right unto Gods promiſes. *Obiect.*

The third uſe is, Seeing God hath made many promiſes unto his people, this is terrour to the wicked. Here are many in this congregation, to whom I have not ſpoken one word in the laſt uſe of comfort, now God ſends other newes to you, therefore *Uſe 3.* Of terror to the wicked.

fore put it not off from you, if I prove not what I say by Scripture, beleeve me not; what I have said for the comfort of Gods people, I must say the contrary unto you.

1. First, as Gods children have their names written in Gods booke, so you have your names written also, but it is in the blacke booke of Gods wrath.

2. Secondly, as Gods children have a mark set on their foreheads, so there is a marke set on you, but it is a woefull one; for though I judge you not, yet I am perswaded the devill hath set his black marke with a brand from hell on some of you: yea a man may gather from your very faces almost, what some of you are; but the day of judgement will fully discover you all. But in the meane time, know this whosoever you are that are under your naturall condition, you are under Gods curse, as it is, *If any shall heare the words of this curse, and blesse himself in his heart, saying, I shall have peace though I walke in the imagination of my heart, &c. Then the Lord will not spare him, but the anger of the Lord and his jealousie shall smoake against that man, and all the curses of this booke shall be upon him, and the Lord shall blot out his name from under heaven, &c.* Also, *I will heap up mischief upon you, and I will send mine arrowes upon you.* Oh what a heavy thing is this, I pray you consider sadly; not to have right to Gods promi-

Men in their naturall condition are under the curse. Deut. 29. 19. 20.

Deut. 32. 23.

ses

ſes, is the condition of a man that is curſed, and miſerable in his life, at his death, and after his death. You rich gentlemen and gentlewomen, give me leave to ſpeak to you, I pray you conſider thus much, if you have not right to Gods promiſes, the curſe of God is ſtamped upon every croſſe and peny, and upon every thing you have, See but this place, *I have curſed your bleſſings, ſaith the Lord*, as if he ſhould have ſaid, though I have given plenty of corne, and money, and other things, yet they are to you but as curſes, and is not this a very ſad thing: give me leave to deale plainly, it is as if a man had but two pence in all the world, and he ſhould goe and buy a halter with it, to hang himſelfe; yea further, all that thou haſt in this condition, is but as if thou ſhouldeſt twiſt a cord together to hang thy ſoule in hell. And to you of the poorer ſort, that have not a right to the promiſe, you are in a miſerable condition, for you are both miſerable here and hereafter alſo. *Iſrael hath not returned to him that ſmote them, neither do they ſeek unto the Lord, therefore the Lord will cut off from them both head and taile, branch and ruſh in one day.* Again whatſoever you doe in your calling is accurſed unto you, yea, your praying, reading, hearing, faſting and mourning, all is ſin; for, *The ſacrifice of the wicked is an abomination unto the Lord.*

Mal. 2. 2. 3. The bleſſings of the wicked are curſes.

Iſai. 9. 13. 14.

Prov. 15. 8.

But

Object. But if it be ſo, may theſe wicked men ſay, that our beſt duties are ſin, why ſhould we performe any duties, either praying, hearing or the like?

Anſw. In anſwer to this, know for certaine whiles thou art in this condition, thou art in a bad condition, for every thing you doe is ſin. *Vnto the pure all things are pure: but unto them that are defiled, and unbeleeving, nothing is pure, but even their mindes and conſciences are defiled.* So that to you, to performe duty it is ſin, or not to performe duty is ſin: but yet omit not duty, for though in performing duty thou ſinneſt, yet not to performe duty, is a double ſin.

Tit. 1. 15.

To neglect duties is a double ſin.

To performe duty, whiles thou art in thy naturall condition is ſin for the manner, becauſe though thou mayeſt doe the duty for ſubſtance, as pray, heare, confer, or the like, yet becauſe thou doſt want a principle of grace, nothing is done aright, and ſo wanteth acceptance: but to neglect duty is a ſinne, in regard of matter and manner alſo; for as it is ſinfulneſſe it ſelf not to doe the duty, ſo it is ſinne to have the heart not rightly diſpoſed for the manner of performance: it is with you as it was with the lepers, they ſaid among themſelves thus, *Why ſit we here till we die? If we ſay we will enter into the city, then the famine is in the city and we ſhall die there, and if we ſit ſtill here, we die alſo: Now therefore let*

2 King. 7. 3, 4.

us

as come and fall unto the hoſt of the Syrians, if they ſave us alive, we ſhall live, and if they kill us, we ſhall but die. So ſay thou with thy ſelf, If I doe duty I ſin, and if I doe not performe duty, I commit a double ſin, but I wil goe to duty, if God will ſave me, I ſhall live, if not, I can but periſh: and for thy comfort conſider, it may be God will caſt an eye of pity upon thee, thou art in the way, that is the meanes God hath appointed to bring you home to Chriſt: but yet untill thy condition be changed, all thou doeſt is ſinne; for, *The very thoughts of the wicked are an abomination to the Lord.* Prov. 15. 26.

But oh ſtrange! though firebrands out of hell be ſpitted in your faces, yet you are not affected; But it may be ſome of you thinke to doe it when you are ſick, or upon your death-bed; but it may be too late then, when God openeth and awakeneth your conſcience, and if you be not awakened here, you ſhal be ſure to be awakened in hell. I remember I heard of a young prodigall, when he was dying, looked on the fire and ſaid, as that fire burneth there, ſo ſhal my ſoul burne in hell. Another ſaid on his death-bed, Oh that I might live, though it were but the life of a toad. God is very carefull to ſend his Angels for the godly; but for the wicked, the devils ſtand ready at his bed-ſide to fetch him into hell as ſoon as his breath goeth out of his bo-

Death-bed repentance may be too late

dy.

dy, and then they will cry out. Oh the time of mercy that I have had, but now it is past, the gate of mercy is shut, never more to be opened.

Object. But it may be yet some will say, Thanks be to God I am not in hell yet, and as long as there is life, there is hope.

Answ. Oh fearfull, what hope still! read that place and tremble in reading of it, *The Lord of that servant shall come in a day, when he looketh not for him, and in an houre that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shal be weeping and gnashing of teeth.*

Mat. 24. 50. 51.

Oh consider this against the day of judgment, it is a sad day for all such, when mercy and patience and Christ shall pleade against them: yea, *The dust of ministers feet shall rise up against them.* Oh but if so, then what will their condition be, when drops of blood and sweate shall rise up against them? yea more, the husband shall rejoyce to see the damnation of the wife. *The righteous shall rejoyce when he seeth vengeance on the wicked,* because God hath gotten the glory of his enemies.

Luke. 10. 11.

Luke. 22. 44.

Ps. 58. 10.

Use 4. Of exhortation.

The fourth use is, An exhortation to the godly first, and secondly to the wicked.

In the first place to the godly that complain they cannot lay hold on the promise. Go to God to enable you; and that you may so doe,

Con-

Consider in the first place, that not to beleeve and lay hold on the promise is a sin of unbeleefe, *And he that beleeveth not is damned.* See the evill of this sin of unbeleefe in these particulars. John. 3. 18.

First, *Hereby we grieve the holy Spirit of God, whereby we are sealed to the day of redemption,* What a grievous thing is it for thee who desirest to be assured that the promise is thine, that thou by unbeleefe shouldest grieve that holy Spirit, which sealeth up the promise to thy soule. See that place. *Heare ye now, oh house of David, is it a small thing for you to weary men, but you must weary my God also?* If a man promise to doe another man a courtesie, and after some delay, that man comes to him and saith, Will you do as you promised me? He saith, yes. But saith he, will you indeed? and thus he pleadeth with him a whole day, and doth not beleeve him, will not that exceedingly grieve his friend, who promised him so to doe, and fully intended no lesse? even so is it with all those that are Gods people, and will not beleeve what God hath said unto them, but stand and plead with God, two or three yeeeres or more: as those that beleeve glorify God, so those that will not come in, rob God of his honour and glory, and grieve him. 1. Eph. 4. 30. Isai. 3. 17. Beleefe glorifieth God.

It argueth a great deale of pride of heart in them, that they will not beleeve, because 2.

they

they have not what they would, but ſomething they muſt have of themſelves, like women that will not goe to a feaſt, becauſe they have nothing to carry.

3. Here is a great deale of unthankfulneſs, for all that God hath done for them, yea even for Chriſt himſelf. Where we love, we are very thankfull, and where we deſire to be thankfull, we will be willing to take a kindneſſe.

4. It argueth a great deale of impatience, when we will not wait in a way of beleeving upon the promiſes of grace, and cheerfully attend Gods leaſure.

5. 1 Iohn 5. 10. He that will not beleeve, gives God the lie; for, *He that beleeveth*, &c. He that beleeveth not in every ordinance he comes to, he maketh God a lyar, becauſe every ordinance beareth record of Chriſt.

6. Not to beleeve, is a denying of Gods power, for they will not truſt God, eſpecially in a great ſtraight: and by this we may ſee what a many ſins, even Gods people may commit in this caſe.

1. The ſafety of beleeving. Conſider again in the ſecond place what a ſafe thing it is to beleeve, I ſpeak to Gods people: As Surgeons when they let a man blood, bid him look another way, ſo when the devill letteth you blood, that is, holds you poring on your corruptions, look another way, I meane on God, and then you ſhall be ſafe from the devill, and the wor'd

world, and your own corruptions. And that you may lay hold on the promiſes of God, take heed of thoſe lets and impediments that might hinder you.

Sin is a let, for it will wreſt the promiſe out of our hands: *But your iniquities, &c.* 1. Iſai. 59.2.

The ſecond impediment is, our doubting and wandering in our prayers, for, *We muſt pray lifting up holy hands, &c.* 2. Iam. 1.6.

The third impediment to beleeving is, ſlaviſh feare, when we feare man more than God, contrary to that counſell, *Feare not their feare, nor be afraid, &c.* 3. Iſai. 8.12.

The fourth let is, When we lay downe one thing that might afford us help, and draw our ſelves to God, and in the meane time, take up another, which can no way help us: as when we lay down the promiſe, and take up the threatning. 4.

Fifthly, when we ſet our minde too much on the creature, or honours, and ſeek our own baſeneſſe, or worldly pleaſures. 5.

In the next place, take theſe helps to lay hold on the promiſe.

Labour to live by faith, in all ſtraits, and conditions, and by faith fetch a ſupply for all your wants by the promiſe from Chriſt. 1.

Secondly, mark the promiſe well, which is the ground of all comfort, and read them over often. 2.

Doe not flutter up and down from one promiſe to another, but lie a great while on

ſome one, and wring and ſqueeſe it by meditation upon it.

3. Thirdly, apply the promiſe aright, doe not think it belongeth not to you, becauſe you have not that preſently which is propoſed in it; you muſt know, that God ſetteth not downe the time, when it ſhall be fulfilled.

4. Fourthly, We are to wait patiently, and humbly under our preſent condition, untill God grant our deſire, Gods time is the beſt time.

5. Pſal. 103. Bleſſe God for all his promiſes, but eſpecially when they are made good to us.

In the next place to thoſe that yet ſtand out, and are not cloſed with the promiſe, I entreat you, come in to God, take his gracious offer, lay hold on the promiſe: which that you may doe, take heed of thoſe things that will be lets, and hinder you.

1. Take heed of all ſin, for the Lord ſaith, *your ſins have kept back good things from you.*

2. Take heed of ſetting your mind too much upon the creatures, for they will ſhut out God the Creator. Old men, do you come home to God, yong men do you remember your creator in the dayes of your youth; God this day calleth you, it may be he wil never call more; How many hath the Lord ſtruck with death and ſickneſſe? and how ſoone it may be any of our turnes; I know not; ſickneſſe is an unfit time to get Chriſt, and

and to make our peace with God. If you ſtand ſtill you die: if you go on in ſin, you die: therefore turne from all your ſin, and come in and lay hold by faith on the promiſe, that ſo ye may live, and this that I have ſpoken unto you may not be in vain.

THE SOVLES Invitation unto Jesus Christ.

Cant. 5. 2. *Open unto me my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.*

FOr the opening of these words a little, before we come to the doctrine, I must intreat you to look back to the beginning of the chapter, where you may take notice, that though these words be the words of *Solomon*, yet they be spoken in the person of Christ to the Church, and so consequently to our poore soules. In the words you shall observe, the Lord Jesus Christ drawing neere to our poore soules, desirous to make use of them, or to draw us aside from the creature and our selves, or whatsoever els we love, to have familiar acquaintance with himself.

Christ compared to a Suter.

The Lord in these words, doeth like a suter, that is desirous to speed of the errand he

he comes for, he comes not so much to speake with the house, as with the party he loves in it: so it is with Christ, therefore he desires to get the soule alone, as a suter doth, and there to make known his minde unto her, *I am come into my Garden, my spouse*, and thus Christ doth draw the soule into his ordinances, that there he might declare his minde unto her; when Christ hath her in his garden, which is nothing but in the ordinances, there he labours to commend himselfe unto her, what he is, and what he is worth, *I have gathered my myrrhe with my spices, eat O friends, drink, yea drink abundantly, O beloved.*

Thus Christ just like a suter, who when he comes to speake with one, whom hee loves, and hath drawn the party aside, he doth make known his parts unto her, give me leave to use this similitude, because it is very fit.

I say; when a man hath got a woman aside, then he doth begin to brag and boast of himself before he wil break his mind unto her, and say, Wilt thou have me? then he doth discover his wealth, and wits, and parts, and the like unto her, so doth Christ: *I am come into my garden*, as if he should say, I have found this world before I came, a world of curses, bryers, thornes, and thistles: but now I will have you know I have purchased a garden, and have

brought the blessing of God into it, I have made the cursed world a garden, and have enriched it with comforts for your sakes, I am come into my garden, that is, by sin the ordinances were nothing but bushes and bryers to catch you in, so as thou art cursed if thou sinnest in the least measure, but now, saith Christ, I have places of blessings, a garden, and there I purchased into it *myrrhe with spices*, I have procured them with my blood, *myrrhe with spices, hony with the hony combe*, and this have I done. Is there ought worth in the world wherewithall I have not enriched it? It was a place of bryers and thornes before I adorned it. When Christ hath thus set forth his excellency in the way of his ordinances, for all flowes from him, then he doth draw and allure the creature, *Eate O friends, drinke, yea drinke abundantly, O beloved.*

By sin the ordinances were bryers and thornes.

Even as when a suter hath said, he is so much worth, and tels her hee will give it her all, yea, and himself too: so saith Christ, this I am worth, and if you will have me, all this will I give you and my self too; I have done all this for your sakes, that you might be my beloved; and yet see the spouse doth not answer him fairely and demurely, but rather out of pride and hypocrisie, giveth Jesus Christ a deniall, as it is, *I slept, but my heart waketh*, and againe, *I have put off my coat, how shall I*

Christ alloureth the soule to embrace him.

Cant. 5.1. vers. 3.

put

put it on? and though it be a common thing amongst men, to deny what they would have, yet to deale so with God it is a sin; but Christ will admit of no deniall, but still continueth at the doore knocking and saying, *Open unto me my sister, my love, my dove,* verse. 2. doe not deny me, be not squemish; for if this world be of a wildernesse made a garden, I made it a Garden for thee, and therefore, *Open unto me my dove, my undefiled, for my head is filled with the drops of the dew of the night.* My love, I have taken all this paines day and night to make thee comely, for thee it was, and together with all these I will fasten my self upon thee, *therefore open my love &c.* what sweeter way could Christ use to draw her to himself then this? So much concerning the meaning of the words, so that you may see, the words be nothing else but an earnest suite of our Lord Jesus Christ, (like a sound lover) to the soules of poor creatures, that he might make a match with them.

That the Lord Jesus Christ desireth to be an earnest suter and a reall speeder, between every poor soule and himself. *Doct.*

First, that the Lord is such an earnest suter, and desireth to be a reall speeder, it is evident in that I have already opened unto you, *Now I will sing a song to my beloved of his vineyard.* Who doe use to sing songs of love, but those who are suters, who will 1. Isai. 5. 1.

a man be so familiar with unlesse it be to one whom he loveth, he saith he had a vineyard, so that you may see he is an earnest suiter, and desires to be a reall speeder:

Joh. 15. 13. *What could he doe more then he hath done?* a reall speeder faine would he be.

What hath not Christ done to provoke a creature to accept of him? *Greater love then this hath no man, to lay down his life for his friend*: It may be if a man be in love with a virgin, he will promise her many things, yea not his life, and if he tell her he will lose his life for her, he doth but complement, but Jesus Christ hath done so already, he hath not onely given his life for his friends, but for his very enemies, *Why will you die O you house of Israel? as I live, saith the Lord, I desire it not.*

Ezek. 18. 31, 32. What could the Lord doe more to save poore soules from destruction? so I say, Christ is an earnest suter, and desires to be a reall speeder, as appeares by these following signes.

Sign 1. Of Christs love to his Spouse. First, he is content to take the journey from heaven to earth. When a King is to be married, and doth but send over for the picture of some princesse, he demonstrates that he would marry, but when he goeth himself out of his own land into another, it is a sure signe he purposeth to marry, if otherwise things miscarry not: so if Christ had sit in heaven, and never come out, but sent for our nature thither, is it not a plain demon-

demonstration he would marry us? but if he would leave heaven his owne land, if he would leave honour for baseneſſe, then it is a plaine ſigne he would be a reall ſpeeder.

The ſecond ſigne, that a man would be married is, when he doth ſet his beſt friends to plead for him; hath the Lord Jeſus a better friend then the ſpirit of God? hath not he made proffer of love to thy ſoule? if he hath, it is a ſigne and reall manifeſtation he would marry thee: if Chriſt ſhould ſend his meſſengers or embaſſadors from heaven, and deniall after deniall is made, and yet would have no deniall, it is a plain ſigne that he would be a reall ſpeeder at thy hand: if a man ſhould uſe all his friends to ſpeake to a woman, is it not a plaine ſigne that he were fond of her perſon? and ſo Chriſt he doth ſend his miniſters, one of which is endued with more grace, and wiſedome then a thouſand men: hath not Chriſt uſed the beſt rhetorick to winne us? hath not he ſpent their parts, affections, and graces in the ſuite, and is it not plain then, that Chriſt is not only an earneſt ſuter, but deſires to be a reall ſpeeder? So you may ſee he would faine make a match, betweene thee and himſelfe, he hath not onely ſent for the picture of thy nature, but came himſelfe unto thee and took thy nature upon him: ſo then Chriſt would fain

Sign 2.

be

be a reall speeder with thy poor soule.

Object. Why should Christ Jesus be such an earnest suter unto me, and desire so to speed? I am a poor worm, saith the soule, what can Christ finde in me? my father was an Amorite, and my mother an Hittite; I have no grace to adorne me, and how is it possible that Christ will have me?

Ezek. 16. 2

Answ Yea it is possible that Christ will have thee, nay it is not only possible, but Jesus Christ is already become a reall suter unto thee, as will appeare by these following reasons.

Reas. 1. Of Christs love to his Spouse. First, Christ hath taken a view of persons, and likes them. If a man once sets his mind upon a woman, he will have her, no body shall scarse withstand him; I say Christ hath seen us, and cast his love upon our nature. It is said, he would in no wise take upon him the nature of Angels, but tooke upon him the nature of man, even the seed of Abraham: Jesus Christ would needs take upon him the nature of man to exalt it, and to honour man. It is said God so loved the world, God the Sonne, as well as God the father, God being in our nature cannot but pity our persons: if he had taken the nature of the devils upon him, he would have pitied them, and saved them, and now if we be never so vile, yet if we will stoop unto him, he hath that he desireth.

Samson

Samson was a brave and valiant man, for he was a type of Christ, and you shall read, that he espied a woman amongst the daughters of the Philistines, and that he pitched his heart upon her, and both his father and mother could not beate him off from her, but give me her (he saith) get her for me to wife, for I love her, I must have her. Then his father and mother said unto him, What will you doe with her? is there never a woman among the daughters of thy brethren, but thou goest to the uncircumcised Philistines for a wife? no, they could not prevaile, get her for me, for she pleaseth me well. And afterwards in the following part of the chapter, you shall find that when *Samsons* wife was given to his companion, he went and caught three hundred foxes, and tooke firebrands, and turned them taile to taile, he let them goe into the standing corne of the Philistines, and burnt up both the shockes, and also the standing corne, with the vineyards, and olives. Though this was not commendable in *Samson*, yet it was in *Christ*, for he may love us that were of this uncircumcised world, and adulterate from him; and spoile principalities, and powers for us. Again afterward *Samson* espied an harlot, and went in unto her, whose name was *Delilah*, who was but a trap to betray him to the Philistines, and before he would lose her,

Judg. 14. 1, 2.

Judg. 15. 1, 2, 3.

her, he would suffer his locks to be cut off, nay he will ly, and part with the truth, and all for her, yet being betrayed, he avenged himself on the Philistines and slew more at his death then he did in all his life: *Samson* in this was a true type of Christ, that mighty Nazarite, who came down out of heaven to be avenged of the devill, and sinne. Christ when he came, took a view of our persons, poor sinners and harlots, and after he had taken a view of our persons, coming in our nature he would love us, yea saith God, they will doe nothing but abuse my sonne, and wrong thee O my son, and break thy heart, and vex thy spirit; he hath seen *Delilah*, and cannot but love us, and come in unto us: If thou wilt have them, saith God, they will discover thy strength to the devill: as if God should say, if thou wilt have them, they will deale as badly by thee, as ever *Delilah* did by *Samson*, they will betray thee into the hands of Satan, they will bring thee to the crosse and despitefully use thee, mocke, and scoffe, and spit on thee, and so they did.

Many will say, I will have such a one though I goe a begging with her; which is a very foolish resolution, for the which God will make thee smart. Well but Christ saith, I will not lose them for suffering, let the worst come to the worst, for I love them, therefore I will have them. Be-

Because the Lord Christ cannot perform the office of a Saviour, except he be married unto us; and if he does not, why then he loseth his coming into the world, his blood, death, and all his sufferings, he loseth all his miracles, all his preachings, prayers, and teares, and the like; and did you ever see or heare of any man, that would lose a Sheep for a half penny worth of carre? even so it standeth with Christ and us, he cannot save thee except he doth marry thee.

Reas. 2. Of Christs love to his Spouse.

A man that hath many friends, and they have as much to command in estate as he, and if a poore woman be indebted, he is not bound to pay her debts, except he marrieth her: so Christ except he marrieth us cannot pay our debts, he cannot satisfie for our sinnes, and God will not be too free of his sons blood; if your sins were never so much, and you be in Christ, Christ must satisfie for thee; Christ must have lien in hell, had he not paid our debts; so long as thou art married unto him, he must discharge thee. As now if a woman ought never so much, and she worth nothing; in that day she is married she oweth not a penny, for the law will come upon her husband: so though we are never so much in debt, and worth nothing, in the day we are married to Christ we owe nothing, for the justice of God cannot command it of

us, but must goe to Christ. The Lord Christ could not do this except he were married unto thee, therefore thou must be divorced from lust, and be betrothed unto Christ, for he that made thee is thy husband; if we be united unto God, the justice of God will not come for satisfaction to us, but to Christ, who is able to satisfie, I say (as a woman) What have you to doe with me? goe to my husband. What (saith Justice) hast thou a husband? then I have nothing to say unto thee. Justice will not come any more unto you, I warrant you; for if Christ Jesus be marryed unto me, then he must be charged with me, and discharge all my debts for me.

Reas. 3. Of Christs love to the soul.

Because Jesus Christ our Lord cannot discover and declare the deep, and deare affections to a soule, which he hath purchased of his love towards her, under any other relation, but under the relation of a husband. Why doth a man desire to marry, but because he cannot expresse his love any other way, he cannot expresse his love so much in seeing her, or with sorrowing with her, but he must have her in bed with him, he must make over his whole estate to her, he must beget children by her: and so Christ cannot beget graces by thee, except he be married to thee. I must beget my likenesse, saith Christ, I mean to be head of my Church, my wisdome, power and parts

are

are all for my Church, I cannot make this over, except I marry, therefore I will *betroth thee to my selfe, &c.*

Hos. 2. 19, 20.

For use; hath Christ such an earnest desire of us? then this should teach us as earnestly to desire Christ; we have more need of Christ, then he hath of us; doe not think to be saved by Christ, and never to be subject unto him, never to be divorced from sinne, and all things for his sake; he will save devils before he will save thee, if thou doe so. Therefore let us be exhorted, what could Christ have done more then he did?

Use 1. Of exhortation to desire the enjoyment of Christ.

Samson did never undergo so much for *Delilah*, as Christ did for thee, therefore let us yeeld to this marriage, I mean of the soule; the case may stand so in the marriage of the body, as that you may marry, or not marry, and yet thou mayest be saved, but not so here, for,

1. He that marrieth not Christ, marrieth the Devil.

First, If you will not match with Christ you must marry the devill, and to sin, and you must be a hag and a baud for the devill if you will not be a spouse for Christ, and if he set you to murther your selves, you must do it, if you be not married to Christ; if you will not goe double to heaven, you shall never goe single, you will be bedded shortly in the devils bed, if you be not married to Christ: but if he be your husband, if you be married unto him, he will fetch you home erelong, however he may suffer

ſuffer you to tarry here a while with your friends, it ſhall not be long before he will ſend for you, therefore there is a neceſſity of marrying to Chriſt, and why ſhould we not marry?

Queſt. What is in Chriſt, that he ſhould be ſo earneſt, what are his excellencies?

Anſw. What is there that is not lovely in him? what would you have in Chriſt that is not in him, and tranſcendent excellent in him? would you have high birth?

1. The dignity of Chriſt his high birth.

For high birth, Chriſt is the higheſt born of any, hee is deſcended from God Almighty, and he never had any other ſonne but this, from all eternity he was the onely begotten of the Father; you cannot match to any of like birth, Kings and princes be but borne on a dunghill to Chriſt; therefore if you ſtand upon birth, conſider him to be Gods only Son, *Thou art my ſon, &c.* Pſal. 2. As if God ſhould ſay, I acknowledge thee to be my ſon, by an everlaſting generation, I am ſo farre from being aſhamed of him, as that I confeſſe, I have begotten him.

2. The dignity of Chriſt his high education.

A ſecond thing in Chriſt is, As he is high borne, ſo he is highly educated, and bred; many Princes may be borne clownes, many a woman will ſay, I will not have him for a world, for he is a clowne: it is not ſo with Chriſt Jeſus? for Chriſt was from everlaſting with the Father; *The Lord poſſeſſed him in the beginning of his way*, Prov. 8. 22, 23. and againe,

Then

Then was I by him, &c. Christ was ever with God, the Lord did possesse me in the beginning of his wayes, Christ was brought up with God, daily he was his delight, brought up in heaven before any world was made or thought on by any creature, he wants no breeding, he hath what God hath, *I and my Father are one.* Iohn. 10. 33.

3. Of Christs dignity his great portion.

Doe you stand for portion? He hath portion enough, that is it that many a woman stands so much upon; What hath he a portion, is he an able man? heaven and earth, and grace and glory, all are his, and all his is yours, if you are Christs, *all things are yours*, he hath wealth enough, so that there is no feare of want of portion.

The comlynesse of Christ.

I, but hath he beauty, and is he comely? yes, he hath beauty enough, *he is all desires*, that is, altogether desireable for beauty. As many wil say, he or she is ugly to my view, such a one pleaseth me not: but all the women in the world have not so much beauty as Christ hath in him. *What is thy beloved more then anothers beloved? My beloved* (saith the Spouse) *is the chiefest of ten thousand*, &c. thou art beautifull O my love as (saith Christ) Tirzah, comely as Jerusalem, and terrible as an army with banners, and *Who is he that looketh forth, &c.* If Christs spouse be so beautifull as Tirzah, comely as Jerusalem, then Christ much more; never was Jerusalem or Tirzah so adorned Can. 5. 10. Cant. 6. 4.

as Christ is; *If she be faire as the moone, &c.* then what is he himself? What will you have more then? there is birth, breeding, portion, and beauty enough in Christ, certainely he is most lovely and desirable.

Object. Oh, but saith the poore soule, I cannot tell whether Christ will love me or no?

Answ. the love of Christ to his spouse. The love of *Jonathan* was never so to *David*, as Christs will be to you; from everlasting to everlasting he is God, therefore he will ever love. Christ doth love his Church most, when she is blackest, and ugliest in her own eyes, saith Christ, Oh thou fairest among women, thou art as beautifull in mine eyes as the fairest Saint in heaven. I have enough to make thee beautifull, though thou hast lien among the wicked, yet being married to Christ he will make thee as beautiful as the wings of a dove. Death slips our marriage knot, yet it doth not betweene Christ and the soule, it possesseth thee of Christs love more fully, (as it is) *For I am perswaded that neither life nor death, &c.* Adultery or the like may either diminish, or breake the bonds here: but it doth not in Christ, (although we should not sinne that grace may abound) waters cannot quench his love, what would you have more?

Rom. 8. 39.

Object. I do not know if I shall propagate or be fruitfull by him or no? as women say.

Answ. But if you be married to Christ you shal never

never be barren, as it is, *Thy teeth shal be like a flock of sheep, &c.* and none barren amongst them, those that be married unto Christ shall be so farre from barrennesse, as that they shall beare twins. Cant. 6. 6.

Again saith the poore soul, I am a poore sinfull creature, and I think his great kindred will scorne me, surely God the father will scorne me? *Object.*

Though outwardly it may be so, yet here it is otherwise, God the father doth bestow as much love upon you being married unto Christ, as upon Christ. Be not sorrowfull, but comforted, and tell my brethren, *I ascend unto my father, and to your father, &c.* If ye be matched to Christ, God is as much my Father as Christs: and as for Angels, and saints, they do rejoice at the conversion of a sinner; as for the Saints on earth marke *David*, All my delight is in the Saints, and in those which excell in vertue; as for his friends and kindred, they are all reconciled to thee. *Answ.*

I cannot tell if Christ will keep me or not? *Object.*

Thou shalt not feare, if thou art matched unto Christ he will feed thee, of the finest flower shalt thou feed of, and with all the dainties that can be, he will carry thee into his house and *satisfie thee with fat things, &c.* *Answ.* Isai. 25. 5.

Again, he will let me goe in meane habit, it may be I shall be but meanely clad? *Object.*

Answ. You shall observe that Christ doth not clothe his spouse with base & meane attire, *Now when I passed by thee, and looked upon thee, &c.* I adorned thee with curious ornaments. Thou shalt be sure to be clothed with grace enough, thou shalt be made one with Christ, and have meanes enough, and length of dayes here, and glory hereafter, Why should you not match with Christ? a woman may deny one, and have another as good as he: but if you refuse Christ, you shall never have such another, heaven and earth hath not such another, if you be not married unto Christ, you are spoiled for ever.

Ezek. 8. 10, 11, 12, 13.

Quest. What must I doe, if I be married unto Christ? what are my duties I must doe?

Answ. If you be married to Christ, you must set your affections on him, His banner over me was love, *O stay me with flagons, &c.*

1. Love to Christ. Thou must have faith: plight me thy troth, saith God, avouch me to be thine, as well as for me to avouch you to be mine. As if he should say, wilt thou have my son, thou must have him for better for worse, never think of parting if once you be married unto him.

2. Subjection to Christ. Thou must be in subjection to thy husband, thou must subject thy self to Christ, his will must be thy will, you must give unto him prompt obedience in all things.

3. Preferre Christ above all. Thou must get a forsaking heart from all

others: a woman forsaketh her fathers house and goeth to live with her husband, and so we must shake hands with all our sinnes, and bid them farewell, to goe to live with Christ, and they twaine shall be one spirit, *For he that is joyned unto the Lord, is one spirit.* 1 Cor. 6. 17.

4. Be fruitfull to Christ.

Thou must be fruitfull for Christ Herein is my father glorified, that you bring forth much fruit. If you have these things, Christ is your husband, you are of a trueth married to him.

But what if I be married unto Christ, what should I have by it, is it any priviledge?

1. Our Benefits by being married to Christ.

I have told you enough already what you should have: yet further, thou shalt have God to be thy Father, *He that hath me, hath the Father also.* God the Father will come, and make his abode with thee.

2. The spirit of Christ.

If thou be matched unto Jesus Christ, thou shalt have the spirit of Jesus Christ to be thy comforter, that spirit which lyeth in the bosome of God, shall be with thee; the Comforter which abides with God and Christ, shall abide with thee, *if I goe not,* saith Christ, *the Comforter will not come,* the spirit that comforted Christ on the crosse shall comfort thee, and do you know what it is to have a comforter in affliction? this you shall have if you be matched unto Christ, you shall have the spirit of all consolation and comfort. Thou

3. The attendance of Angels.

Thou shalt have the Angels of God to attend thee and to do thee any service: as if they should say, shall we attend you this day? shall we keep the Devil from thee? we will bear thee in our armes, we will guard and defend thee, and do you any pleasure. the Angels are made ministring spirits, set forth to minister for you: as when an hoste of horsemen, and charets were sent to Dothan to fetch *Elisha* unto the king of Syria, his servant was afraid, when he saw the city compassed with charets and horsemen; and cryed out, Alas what shall we do? his master *Elisha* said, Feare not, for they that are with us are more, then they that are with them: and after *Elisha* had prayed to the Lord to open his eyes, he beheld and saw the mountaine were full of charets and horses of fire round about *Elisha*, he saw that the host that was with him, and his master was greater then those that were against him; and so the Angels attend continually upon the Children of God, in every businesse they goe about.

2 Kings. 6. 15, 16, 17.

4. The Promises.

All the promises of God shal be a pledge unto thee, the promises be the seales of Gods bonds, the will of a rich man sealed is as sure, as if you had in it real performance.

5. Protectiō from the Devill.

Further thou shalt have the devill doe nothing but beat thee from sinne, and the creature unto Christ; he shal do thee no hurt, God lets the divel be in the world for

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the good of his children, *All things shal work together for the good of Gods people*, for their advantage; for thou shalt have that which *eye never saw, nor eare heard, &c.* if thou art truely united unto Jesus Christ.

Who would not think it good to match with Christ? if thou consentest to match with Christ, he doth so with thee, and so I pronounce Christ and you married; as he was an earnest suter, now he is become a reall speeder, and you are made for ever happy, happy that ever you were borne, happy that ever you saw him in his ordinances, and that ever he came to thee in the way of love, that your time was a time of love, happy that ever he tooke delight in thee, and that your heart is come unto him, to close with him, and to be his for ever blessed. Man or woman, thou art in a heavenly condition already, and shalt enjoy him for ever, I say you are happy if you have him, but miserable, and wretched for ever if you want him. Poore wretch, your condition is lamentable, who ever thou art that hast not Christ, thou art in an undone condition, who can expresse it, who can make thee to understand it, although we should declare it unto thee? the Lord pity thee, and now thy heart, and care to attend unto the things that belong to thy everlasting peace. *Amen.*

FINIS.

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